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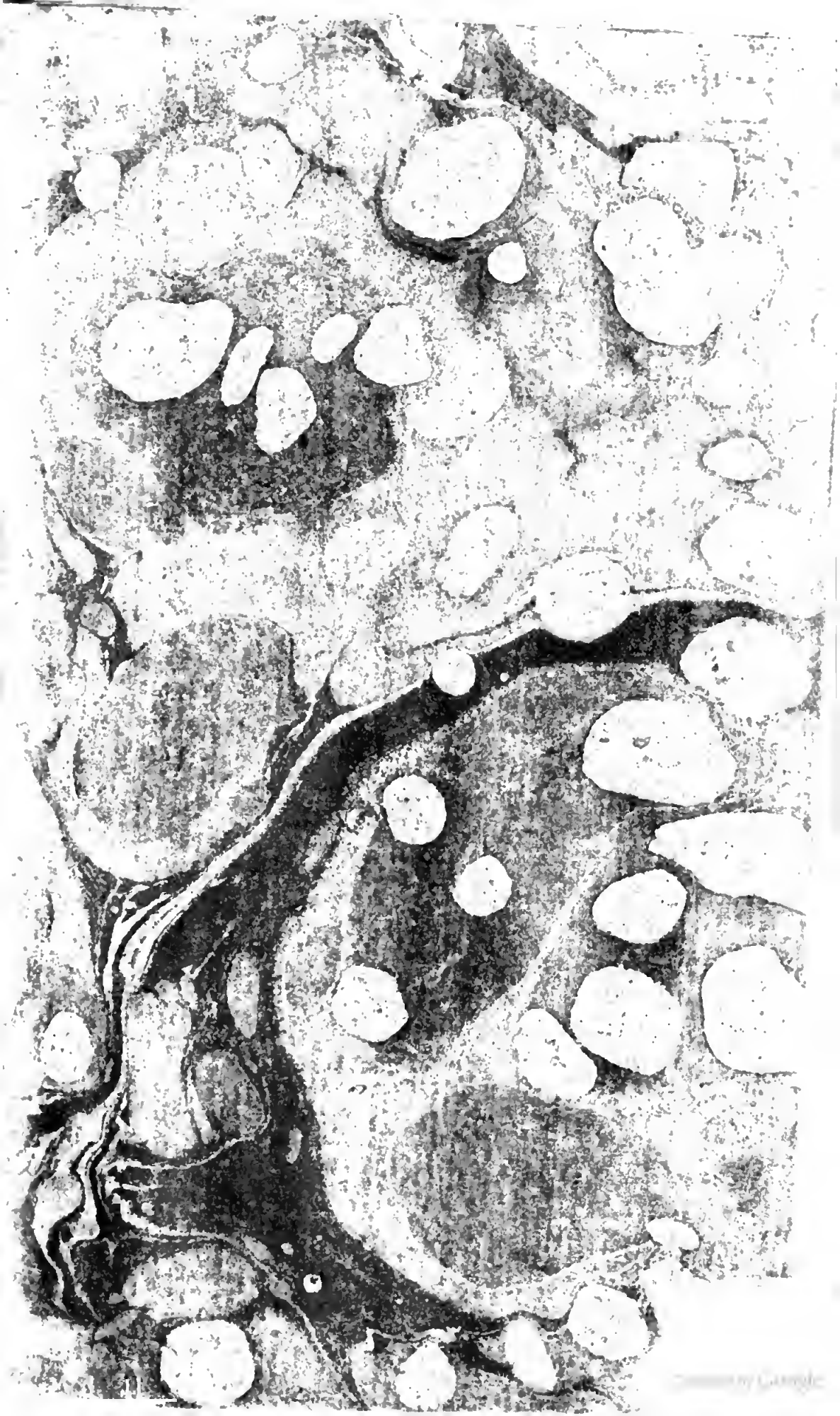

DIALOGUES

CONCERNING

EDUCATION.

IN TWO VOLUMES.

By DAVID FORDYCE,
Professor of Philosophy in the Marischal College of Aberdeen.

Ανθρωπῳ, δὲ, ὡς φαμὲν, ΗΜΕΡΟΝ, ὅμως μὲν ΠΑΙΔΕΙΑΣ μὲν ΟΡΘΗΣ τυχὸν, καὶ φύσεως εὐτυχοῦς, δεῖστατον ἡμερώτατον τε ζῶον γίγνεσθαι φιλεῖ. μὴ ἱκανῶς δὲ, ἢ μὴ καλῶς τραφὲν, ἀγριώτατον ὁπόσα φύεται. PLAT.

VOLUME THE SECOND.

A NEW EDITION.

CAREFULLY CORRECTED.

LONDON:
Printed in the Year, MDCCXLV.

GLASGOW:
Reprinted in the Year, MDCCLXVIII.

B.20.2.455

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DIALOGUES

CONCERNING

EDUCATION.

DIALOGUE XII.

HIERO, SIMPLICIUS, URBANUS.

Hier. I HAVE ſometimes wondered, Simplicius, whence it is, that ſo few of our modern politicians and law-givers have conſidered *education* as any part, or appendage of *government*. Formerly it was otherwiſe; antient legiſlators reckoned this a main pillar of the civil fabric, and thought it worth while to ſuper-intend the manners of youth, whom they eſteemed the riſing hopes, and nobleſt prop of their country. Accordingly, they contrived laws and political inſtitutions, on purpoſe to form them for the public good, which was accounted the ſcope, as well as ſtandard, of their policy; but modern politics, it ſhould ſeem, are of too refined a ſtrain to deſcend ſo low, or work with ſuch groſs and unſhapely tools.

Simp. Poſſibly, Sir, as our notions of liberty are much improved, our wiſe politicians do not chuſe to

ſetter a thing of ſuch a free and delicate nature as education, leſt it ſhould break out into wild and unnatural forms, according to the genius of the policy that prevails, or of the pilots, who ſit at the helm; as we ſee happens in thoſe places, where the authorized teachers, taking their directions from thoſe above, ſeldom fail to form thoſe below the tractable tools and honeſt drudges their maſters would have them.

Hier. Alas! my friend, I doubt it is not the improvement, but rather the corruption of our political principles, into which we muſt reſolve the difference I mentioned between *antient and modern prudence.* If the ſpirit and turn of our youth is at any time perverted, in conſequence of having their education warped with the civil policy, what elſe can we blame, but the malignant genius of the policy, that blaſts ſo fair a plant; or, the ſoil, I mean our public manners, which will not allow it to ſpread and flouriſh. Anciently, liberty was preſerved in its full extent, or rather, it was fixed as the root of all, ſpringing up in the only way it can, from common conſent, and being nouriſhed by a bold and healthy culture, it produced a rich crop of citizens and patriots, equally formed to command or obey, to act or ſuffer, for their country.—But now other meaſures are taken, by our more quick-ſighted ſtateſmen.

Simp. According to the general run of our politics, perhaps it is no diſadvantage that thoſe quick-ſighted gentlemen do not ſtoop to this low province, but leave the entire direction of youth to parents, nurſes, ſchool-maſters, and other tutors, who, however qualified, can watch over every period of their progreſs, and are more immediately intereſted in the ſucceſs of their own endeavours. Were thoſe to

interfere in this lower province, who knows but education might become a mere miniſterial engine, and the merit of the teacher be weighed, not in the balance of juſtice, but in the ſcales of an election?— But, thank Heaven, our managers have higher matters to mind. They are not very ſollicitous how men are formed, having an admirable knack at reforming, and new-modeling them, when they come under their tuition.

Hier. I am no judge of the weight and importance of their province; but, I confeſs have hitherto thought it no mean one, 'To train up an honeſt, 'virtuous creature, who will dare to do his duty, 'unawed by fear, and unbiaſſed by favour, and be 'firm, inflexibly firm, to the intereſts of his coun-'try, without regard to the ſmiles of the great, or 'the applauſe of the people.' I have been ſometimes ſo weak, as to fancy the tutors of youth an inferior ſpecies of law-givers, who ſupply what is wanting, or correct what is faulty in the public orders, and by their private inſtructions and diſcipline, form the youth for acting their parts well as men and citizens. In this view, I thought, that ſince education conſtituted no part of modern policy, private teaching came in as a proper ſuccedaneum to public inſtruction, and was indeed the only reſource which remained — But, whether it is ſufficient to ſupply that defect, and form the public to decency and virtue, I am not politician enough to determine.

Simp. Nor I neither. Perhaps it requires more data, than we are furniſhed with, to ſolve ſo nice a queſtion. But what if thoſe private law-givers of your's ſhould think differently from the public ones;

and what if the orders and inſtitutions, which take place in thoſe little legiſlative ſeminaries, ſhould claſh with thoſe that obtain in the great ſchool of the world; inſomuch, that the being formed in the one, ſhould unqualify a man for reputation and ſucceſs in the other?

Hier. How can that happen, if the whole tendency of the private inſtitutions be to form one for public, no leſs than private life?

Simp. The reaſon of my doubt is this. There is a gentleman lately come to viſit our academy, who having had a good character of Euphranor, and his way of teaching, intended to have put his ſon under his care; but, ſince he came hither, and has enquired more particularly into the regulations of the academy, he ſeems to think them of too ſtrict a caſt, unſuitable to the taſte and maxims of the world; and particularly of an unfriendly aſpect on that ſcene, where his ſon's future action is to lie. Lo! yonder he comes *a-propos*. His name is Urbanus, a citizen of ***

Urb. I am afraid, gentlemen, I interrupt your morning-walk.

Hier. By no means, Sir; we were juſt talking of you. My friend here tells me, you are lately come hither, and have ſome thoughts of adding one to our number. We ſhall be proud of your ſon's acquaintance.

Urb. You are very obliging, Sir; I was indeed ſo charmed with the character of Euphranor, that I was happy in the thoughts of putting my ſon under his care. This induced me to take a trip hither, that I might converſe with him myſelf, and know from his own mouth, as well as from common report, what kind of a ſchool his academy was. Now, gen-

tlemen, to tell you my opinion frankly, I am confirmed in my eſteem of Euphranor; but I much doubt whether his method of teaching, and the ſpirit which I find prevails in his academy, will ſuit my ſon, and the views I have with regard to him.

Hier. We cannot ſay how that may be, Sir, unleſs we knew your views; but I thought that Euphranor's method had been pretty comprehenſive.

Urb. It may be ſo; but different methods ſuit different taſtes and circumſtances. Do you ſee, gentlemen, I have been a good deal practiſed in the ways of the world, and been much converſant among people of all profeſſions. And let me tell you, there is much of myſtery and ſecret practices in every trade and profeſſion, which it would not, perhaps, be convenient openly to avow, but which are unavoidable in the way of buſineſs and dealing with mankind, moſt of whom are knaves. Now, a man of underſtanding, and practiſed in affairs, muſt often wink at his neighbour, and do many things himſelf in the road to wealth and power, which he would not chuſe, but becauſe of the unavoidable neceſſity of the times.

Hier. Well, Sir; now your views about your ſon?

Urb. Why, my ſon is like to be much in the world too, and greatly engaged in active life. Now, I want he ſhould make a figure there, and put himſelf forward in the world, that he may ſerve himſelf, his family, and friends, at well as his country. I could not bear to ſee him a recluſe hermit, a mere book worm, or a lazy drone. In ſhort, I would have him buſtle, ſoar, ſhine, and be a firſt-rate in his way. Now, I honeſtly confeſs to you, I fear your academy will by no means anſwer theſe views.

Simp. Pray, what ſhould hinder it, Sir?

Urb. In the firſt place, it is quite unfaſhionable, and more like to an antiquated ſchool of philoſophers, than to a modern nurſery. It hardly reſembles one of our public ſchools in any thing. Then, methinks, it is of too ſevere and rigid a turn, an enemy to public forms and uſages received elſe-where, and indeed no friend to indulgence of any kind. In ſhort, it makes too little allowance for the weakneſſes of human nature, eſpecially in youth, and ſtill leſs for the reigning genius of the times and of affairs. Beſides, gentlemen, which is no mean conſideration, one has a better chance to riſe in the world, by being educated at one of our univerſities, where I had my education myſelf, than at a ſchool, which affects a kind of ſingularity, and is upon too narrow a bottom.

Hier. The firſt and the laſt points I will not offer to defend, nor am I much concerned, whether our academy is in the faſhion or out of it; nor what a man's chances of riſing in the world, as you call it, may be in either; becauſe I do not reckon that the true ſtandard of education is to be taken from thence; but I cannot conceive why it ſhould not be as proper a nurſery for the world, as any other; if by that you mean a ſchool that ſhall qualify us for acting an honeſt and beneficent part in it. As to the rigour you complain of, ample allowance is made for tender conſtitutions. They are not deſired to faſt or toil, oftner or more than they pleaſe. And the leaving one at liberty from the tyranny of forms, preciſe hours, and inflexible uſages, one would take for no great mark of ſeverity.

Urb. I find, Sir, you do not rightly underſtand me; I am no enemy to the ſtricteſt rules of tempe-

rance. It is not ſuch rigour I complain of, but of the general turn of your diſcipline and inſtitutions, which under a pretence of directing the pupil's views towards the public and mankind in general, an object too big for moſt men to comprehend, and too remote to intereſt their paſſions and ordinary purſuits; I ſay, under this ſpecious pretence, ſinks his regards to himſelf, his family, and friends, and ſo diverts him from the proper courſe of action; and beſides, by teaching him to adhere too pertinaciouſly to his own opinions, and to certain ſtiff rules of what ſome are pleaſed to call conſcience, honour, and I know not what, will effectually ſpoil his fortune, and exclude him from thoſe offices in which he might ſerve his country beſt, or, at leaſt render him ridiculouſly ſcrupulous and ſingular in the diſcharge of them: whereas, gentlemen, I am for an education that leaves a man more at large, is more complaiſant to the humour of the times, and will allow one to aſſume any convenient form, or take any reaſonable latitude, which the inconſtancy of fortune, and infinite delicacy of affairs, may require.

Simp. It is ſomewhat difficult, Sir, to aſcertain your meaning. At one time you think the genius of our academy too free, and at another it is too rigid and ſevere. And it ſeems yet harder to tell, how public virtue ſhould be unfriendly to private, or how the ſtricteſt obſervance of probity and honour, which I confeſs is ſtrongly recommended to us, ſhould either cut the ſinews of a man's fortune, or ſeclude him from the moſt honourable, or uſeful ſpheres of action.

Urb. I perceive, gentlemen, you have not been bred nor much converſant in the world, and I hope you will forgive me to ſay, that you do not ſeem to

be aware how matters go there, nor upon what hinges affairs turn; elſe, you could not have miſſed obſerving, 'That every trade and profeſſion is an art or 'method of growing rich or powerful, without be-'ing over-anxious about the means, and that the pu-'blic and authorized, or at leaſt the ſecret practice 'of them is by no means conſiſtent with ſchool-'maxims, or the narrow, peeviſh views of a punctili-'ous honeſty.' A man of the world muſt wear a maſk, and perſonate a character in public, which he not only may, but often muſt, lay aſide behind the curtain, unleſs he means to paſs for a fool or a madman. A downright open fellow is a perfect butt to the reſt of mankind; and if he offers to diſſent from the opinions or practice of his wiſer brethren of the trade, becauſe of ſome ſqueamiſh ſcruples, he is in a fair way to be ſtarved into a more obſequious and gainful conformity. In ſhort, a man practiſed in affairs, muſt appear more or leſs than he is, and often diſguiſe the ſentiments he has, or aſſume thoſe he is a ſtranger to, in a world where every man has a deſign upon every man, and uſes his neighbour only to ſerve or raiſe himſelf.

Hier. I frankly confeſs, Sir, your doctrine is ſomething new, and may require an education of a peculiar genius to ſuit it. Euphranor has not yet thought fit to reveal thoſe ſecrets to us, perhaps, becauſe they are too important to communicate to ſuch novices, or, poſſibly becauſe it requires ſome acquaintance and ſeaſoning in the world, fully to apprehend and reliſh them. — But pray, Sir, are your maxims univerſal, extending to all ranks and profeſſions; or do you mean to appropriate them to courtiers, politicians, and other maſters of diſſimulation, whoſe proper buſineſs it may be to undermine, bribe, deceive,

and lie, for the good of the public, or perhaps for their own?

Urb. Nay, Sir, the practice is no leſs univerſal than the maxims. Take all the profeſſions in vogue, from the ſtateſman, the phyſician, the gown-man, the merchant, down to the loweſt tradeſman, there is ſome original recipe of cunning, peculiar to each, ſome myſtery of craft into which no honeſt man would chooſe to be initiated, but through neceſſity, nor any wiſe man decline, who deſires to ſerve himſelf or his country. It were invidious to name particulars; no one that is converſant in the world, can be ignorant of them; but let the maſters in each way tell them to their docile and ingenious pupils. Therefor, ſuch an education as renders a man over-ſqueamiſh, or makes the pill too bitter to ſwallow, and which, in plain terms, is too rigid to bend to the grand occaſions of life; thoſe I mean, which determine a man's fortune, preferment, or uſefulneſs in life, may ſuit a moaped, muſty, mere ſcholar, but are not fit for a man of figure or buſineſs, who is to thrive and do good.

Hier. I am ſorry to hear, Sir, that men of all trades and profeſſions are ſuch adepts in cunning as you repreſent them. I confeſs I have been hitherto ſuch a blunt fellow, that I thought great artifice and refinement nearly allied to knavery, — that a man had only one character to act, that of an honeſt man, or a knave; — and that if he pretended to act both, he was as much fool as knave: for, I had been early taught it, as a true, but I ſuppoſe, too old-faſhioned a maxim for this refined age, 'That 'honeſty is the beſt policy.' And indeed, I am ſtill content to paſs for a novice, and with the uninitiated vulgar, to think that truth and fair-dealing is a ſurer,

though ſlower, way to wealth, reputation, and ſucceſs, than duplicity of character and conduct, how ſpecious and refined ſoever; nor can I help being of opinion, that one may be honeſt without being open and unguarded; nay, Sir, I firmly believe, that the more honeſt and innocent a man is, he is ſo much the more guarded; being guarded with truth, which, if not always ſuperior to art, is more conſiſtent and durable. In ſhort, the honeſt man is armed all over; whereas the ſmootheſt villain will ſometimes drop the maſk, or diſcover the cloven foot through the moſt artful diſguiſe: and let the knave be once detected, farewel to his credit, the nerve of buſineſs, and main hinge both of wealth and power. But ſhould you ſtill maintain, that a man has not ſo fair a chance to riſe to great opulence, power, or ſplendor, by maintaining a rigid inflexible honeſty, as by well-timed pieces of cunning, or what you would call a more refined ſtrain of practice; our honeſt maſter Euphranor does not ſeem to regulate his courſe of teaching by ſuch views, as apprehending poſſibly, that it is of no great conſequence whether we acquire vaſt fortunes, and make a firſt-rate figure, as you term it, or not.

Urb. Why, there is the thing! His way leads to a contempt of wealth, power, and preferment; breeds romantic notions of honour, and a ſtately pride, which will not allow a man to puſh himſelf with vigour into the great ſcene of action, nor to conduct himſelf there with that ſuppleneſs and verſatility, which is neceſſary to ſupport him. Therefor, I ſay, that ſuch an education, inſtead of eſtabliſhing an harmony, creates an eternal diſagreement between a man's temper and the ſtage where he is to act; — his notions and his intereſts; — his deſires

of being uſeful, and his capacity of being ſo; — and laſt of all, it ſets him up as a mark for his more wiſe, or more wicked neighbours to laugh, or ſhoot at.

Hier. I ſhould be very ſorry, Sir, were virtue ſo forlorn, and a virtuous education ſo unhappy as you tell us. If a ſacrifice muſt be neceſſarily made of certain degrees of wealth or honeſty, power or virtue, I ſhould not, for my part, heſitate long in chuſing which to make. Nor bad as the world is, ſhould I greatly dread the want of ſucceſs, for adhering firmly, though ſomething bluntly, to what is right: for though, perhaps, neither court nor city are ſoils which the virtues love, yet I believe your own experience will ſuggeſt to you, many inſtances of their thriving in both, and bearing excellent fruit and wealth, and honour in abundance. — Beſides, Sir, allow me to add, what is no mean proof of the ſterling worth of virtue, that let the ſecret practices of craft, or to ſpeak it out, of knavery in each profeſſion, be ever ſo ſubtle and refined, they muſt all put on the appearance, and affect the name and manners of virtue, as nearly as poſſible, to give them reputation and ſucceſs. For an open and undiſguiſed villain is the moſt impotent, as well as moſt odious creature alive; if he is not the butt for any perſon to ſhoot at, he is at leaſt the rock whom every one chuſes to ſhun. Nay, to bring the proof from fact as low as poſſible, what is the language of ceremony, and the outward forms of politeneſs, how hollow ſoever? what is all that we name decency and good-manners, but the ſpecious appearance or ſolemn mimicry of virtue? It is true virtue, or the ſuppoſition of it, which gives currency and luſtre to them; when it is gone, or thought to be wanting,

then they appear at beſt but well-bred hypocriſy and knavery in a maſk, or dreſſed in the robes of virtue, the more eaſily to dazzle and deceive. Theſe, Sir, are ſanctions which the public gives to virtue, in ſpite of the principles of the few, or the practices of the many; nor dare any openly diſſent, but at the expence of their character, and often of their fortune into the bargain.

Urb. I obſerved before, that people muſt wear maſks. The world ſtill chuſes to pay ſome reſpect to decorums; and though ſacrifices are neceſſary to be made ſometimes, yet, to ſave appearances, the public muſt be cajolled, and even blinded with fair pretences of honour, patriotiſm, and I know not what. But after paying thoſe devoirs, men return into the vulgar path, and act in the ſame manner as their honeſt neighbours do. And were a bold reformer to take a different route, and exclaim againſt the maxims and myſteries of the profeſſion he belongs to, he muſt be content to bear the mortal hate and perſecutions of his own ſet, and be accounted by others juſt as great a novice in his own buſineſs as in the ways of the world. So that the ſtrict ſelf-denying education in vogue here, beſides that it fills the mind with innumerable and unneceſſary ſcruples, breeds a man to nothing at all; for how can he be admitted to the practice, unleſs he will ſubmit to the uſual forms of the buſineſs, and who will employ him, unleſs he will take the common road? I muſt add therefor, that it is the way to train one up to poverty and contempt; for the few inſtances you allege to the contrary are ſo ſingular, that general maxims or rules cannot be deduced from them.

Hier. I am ſorry to find that the public are ſo often gulled, and that artful men can eaſily maintain their credit, and ſucceed in their deſigns, while they play faſt and looſe with the moſt ſolemn profeſſions, and moſt ſacred ties. The practice of the world, Sir, may be, for aught I know, as you repreſent it; but unleſs virtue be a mere name, and all education a mere ſham, it muſt be of conſequence, one ſhould think, to principle the minds of youth with a juſt ſenſe of what they owe their Maker, their friends, their country, and mankind. If men are ſuch politicians as you tell us, if human affairs are upon ſo diſagreeable a footing, and human nature is ſo apt to take the form, which forture or external circumſtances give it; how much more degenerate muſt it become, were it left quite vacant and open to the impreſſions of that corrupt ſtate in which we live! If thoſe young adventurers, who ſet out with the faireſt notions of honour, and the moſt ſtubborn reſolutions of public zeal and magnanimity, are ſo apt to have thoſe nerves of virtue relaxed, by the ſoftening influences of company and pleaſure, or the proſpects of wealth and power; how feeble and totally diſſolute muſt they have been, had they not been wound up at firſt to a virtuous and diſintereſted key? Therefor ſuch a ſtrict education, as you complain of, becomes a neceſſary counterbalance to the corruption of the times; without which men muſt grow up into heroes in vice, and hardly the name or ſhadow of virtue be left among us.

Urb. I grant indeed, Sir, that education is a moſt uſeful thing, and thoſe inſtitutions truly valuable, which keep men within the ſober bounds of reaſon

and virtue: but there is a meaſure in every thing; and as I ſhould hate to ſee my ſon a villain, ſo I ſhould be ſorry to have him bred a peeviſh, narrow-ſouled creature, who boggled at every thing that would not quadrate with the ſubtile diſtinctions of ſchool men; or a mere knight-errant, who, diveſting himſelf of all regard to his own fortune and advancement in the world, ſhould run tilt againſt eſtabliſhments and uſages, whether countenanced by public authority or private practice, and project romantic ſchemes of reformation in church or ſtate, to the diſquiet of either, and his own certain ruin. We muſt make the beſt we can of men and things, and leave heaven to manage the great affairs of the world after its own way.

Hier. Doubtleſs we muſt. But ſince we cannot pretend to alter the courſe of human affairs, nor reform the errors of civil government, a right education of individuals ſeems to be the only method left us to rectify, or ſupply the defects of both, and to maintain a tolerable face of decency and virtue in the world. I have hitherto laid it down as a maxim to myſelf; but whether it will ſuit thoſe of the world, which you ſay are the reſult of experience, I cannot tell: It is this, 'That TRUTH, of itſelf, never did 'any harm to the poſſeſſor of it; and that VIRTUE 'can never be an enemy to a man's happineſs upon 'the whole.' Now, the grand aim of education is to inſpire ſuch a prevailing love of truth and virtue, as ſhall make a man act with ſteadineſs and integrity throughout life. But if a ſtrict regard for theſe be, as you ſeem to inſinuate, incompatible with high degrees of wealth or power; then, methinks, thoſe inſtitutions are of excellent uſe, which teach a man bravely to deſpiſe that wealth and power,

which can only be purchaſed at the expence of the leaſt grain of honour, or virtue, and form him for dignifying the humbleſt ſtation, even poverty itſelf, not with innocence only, but with magnanimity and heroic virtue. — You have therefor, Sir, in my opinion, without ſeeming to have deſigned it, made the moſt amiable encomium you poſſibly could on the inſtitutions of Euphranor, which do all tend to beget thoſe manly and elevated diſpoſitions.

Urb. I hope, Sir, I ſhall never be accounted an enemy to Truth or Virtue, thoſe ſacred guardians of ſociety; but they are ſuch fine-edged tools, that all lies in the diſcreet uſe of them. 'Truth, if ill-timed, may ruin the fool who blabs it, and do no good to the world. Men are generally too deaf to hear it, or too degenerate to regard it. And 'Virtue, if not dreſſed in the garb of wiſdom, is too rough a gueſt to gain admittance among the polite and gay, or elſe too romantic and airy a miſtreſs, to be entertained by the buſy and intereſted part of mankind, unleſs ſhe brings a ſubſtantial dowry along with her.' Therefor, let their fond admirers remember thoſe ſalutary truths of our modern painter of life.

Truths would you teach, or ſave a ſinking land;
All fear, none aid you, and few underſtand.
Painful pre-eminence! yourſelf to view,
Above life's weakneſs, and its comforts too.

However, gentlemen, as I wiſh thoſe beſt of intereſts may always prevail, I ſhall be glad to hear more particularly, how Euphranor's method tends to inſpire the diſpoſitions you mention, and eſpecially to allay an exceſſive fondneſs for over-grown power, riches, or honours.

Hier. I readily grant, Sir, that *truth* and *virtue* are ſuch god-like forms, that they are apt enough to dazzle the intenſe gazer, and work him into an admiration and fondneſs too ſtrong for his condition of life, or too raſh and unguarded for the weakneſs or wickedneſs of mankind; and therefor they may need wiſdom's robe, to render them not only harmleſs and ſalutary to the poſſeſſors, but alluring to the ſpectator's eye, which is too often dimmed with prejudice, or ſtained with envy: yet, after all, Sir, I am of opinion with a fine writer, that, without a foundation of ſolid virtue and public ſpirit, the nobleſt accompliſhments loſe their importance; with it common-ſenſe grows venerable, and the dove triumphs over the ſerpent.—But the virtue, recommended by Euphranor, is neither unguarded nor unlovely. To the innocence of the dove, he would have us join the ſagacity of the ſerpent. All his inſtitutions have a political, as well as a moral and religious turn. He takes a wide view of the ſcene, in which we are to move and act, as comprehending not only our preſent, but our immortal duration, and thinks that only a liberal education, which ſerves to qualify us for the entire part we have to act throughout our exiſtence; whereas he calls that narrow, which confines our whole views and actions to any of the leſs important and tranſient ſcenes. He thinks the limits of our mortal life too narrow a ſtage for the great part we have to act, and that that man is a puny narrow-ſouled actor, who, contracting his views within that little ſcene, is ſolicitous only to make a figure there; whereas he only has a large mind, who, taking in the whole extent of the drama, ſeeks to fill up his part throughout, and

to ſupport his character with a proper dignity to the laſt.

Urb. All this I allow, but as it belongs to the maſter to aſſign to the ſeveral actors their reſpective parts, ſo it is left to each player's own judgment, to execute his part in his own way, with that humour and air, and thoſe geſtures he thinks beſt. And this allows full play to the addreſs and refinement of the actors on the human theatre, which I all along have contended for.

Hier. But Euphranor, Sir, is of opinion, that not only the part in general, but the particular laws and modes of action, are preſcribed by the great dramatiſt of human life, who has ſtamped them upon the mind of each actor, even the eternal laws of honeſty and virtue. Theſe, he thinks, no man can abrogate, or even alter as he pleaſes; for no player can be ſuppoſed at liberty to act his part well or ill, ſuitably or unſuitably to the character he bears, and the buſineſs he has to fulfil in the drama: nor can he conceive, how it is poſſible to blend jarring parts, or to reconcile virtue and vice, ſo as to be half-virtuous; ſince theſe characters are eternally and inſeparably divided the one from the other, and to ſeek to advance either public or private good, by means of vice, is the attempting to unite them, and by ſo doing, to reverſe the immutable orders of heaven: beſides, he reckons, that each ſtation has its courſe of ſuffering as well as of acting, which gives riſe to the paſſive and active virtues, if one may ſay ſo. To practiſe theſe he thinks our great buſineſs, and to quit the active or ſuffering ſtation before the almighty dramatiſt permits us, or to intrude into another than that ſet us by him, he calls cowardly deſertion, or daring rebellion.

Urb. Pray, Sir, would you make no allowance for caſes of urgent neceſſity, the unavoidable delicacy of affairs, or the irretrievable corruption of the times, which render ſome actions not only neceſſary, but proper to the part aſſigned us?

Hier. I doubt, Sir, it is our paſſions, rather than the delicacy of affairs that creates the neceſſity you talk of. Our private corruption clinches that of the public. For inſtance, the ſlaves of ambition give, and the tools of it take bribes, not becauſe theſe are natural or neceſſary props of the conſtitution, but becauſe their vices, their luxury, their luſt of gain or power, have made them neceſſary. The ſame voluntary neceſſity ſpreads throughout life, and levens the whole maſs of ſociety. And thus, in conſequence of the fatal complications of vice, men are drawn by one link of the inexplicable chain after another, till having paſt the utmoſt boundaries of virtue, they become totally immerſed and confirmed in vice: for which reaſon Euphranor begins with removing the foundations of this neceſſity, purging our paſſions, and teaching us to deſpiſe wealth, power, and pleaſure; or at leaſt, to regard them as the means, not the end of life, the inſtruments of our happineſs, if rightly uſed, but its greateſt bane, if miſapplied.

Urb. Pray, Sir, how does Euphranor proceed in ſuch a nice work?

Hier. As he reckons that the true foundations of acting or living well, are to be laid in thinking juſtly, eſpecially in thoſe ſubjects which concern us moſt, he is at the utmoſt pains to rectify and enlarge our views of human nature, civil government, the adminiſtration and character of God, and the true genius of religion. Thus, for inſtance, he makes it ap-

pear, by a beautiful detail, that 'our nature is 'formed for truth, religion, and virtue, and that 'our happineſs lies in the practice of thoſe.'

Next, as to government, he thinks it is of the utmoſt conſequence to have juſt principles concerning it, as thoſe will ſerve to convince us, 'That a free 'government, which provides equally for the prerogative of the governors, and the rights of the governed, is the main hinge upon which the virtue, and conſequently the happineſs of men and nations depend.' Euphranor is of opinion, 'That government is, or 'ought to be, the grand former of men; not merely a ſcheme for preſerving their rights and properties, but a plan of educating men to virtue, and 'a more extenſive happineſs than they are capable 'of, in the ſolitary ſtate of nature.' — 'That it 'is the internal fabric and conſtitution, and not the 'adminiſtration of a government, which renders it 'good or bad, ſince a bad government cannot, in 'the nature of things, be well adminiſtered.' —— And, laſtly, he thinks, 'That it is the government 'which forms the people good or bad, and not they 'it.' For this purpoſe, he recommends much the peruſal of Plato, Ariſtotle, and Polybius, among the antients; and More, Sidney, Nevil, Machiavel's diſcourſes on Livy, among the moderns; but, above all, the immortal Harrington, the great oracle of modern politics, who, by a fair and full induction of hiſtorical facts, has deduced the general laws which introduce and govern the grand criſes and revolutions of the political world; and who upon theſe has erected a well-balanced and incorruptible ſcheme of government, by which every other form is to be eſtimated, and counted more or leſs perfect, as it approaches to that, or recedes from it. From ſuch

authors, and thoſe written in the ſame ſpirit, he thinks men will imbibe that ardent love of liberty, that ſpirit of independence on the fortunes and vices of mankind, and that inexpiable hatred of tyranny and tyrants, however dignified by rank and titles, or ſupported by numbers, which are the main ſinews of public virtue, and the nobleſt finiſhing, as well as firmeſt ſupport of that which is private. Then as to providence — but, I doubt, Sir, I have already tired you.

Urb. By no means; pray, Sir, go on.

Hier. I was going to ſay, that Euphranor reckons it of importance, that we form true conceptions of providence, if we would neither think too highly, nor too meanly of life; and not be too much elated, nor too much dejected by its accidents. He conſiders 'the univerſe as the CITY of GOD, or the great 'PUBLIC to which all beings belong; and repreſents 'impartial and unlimited goodneſs, as the ſupreme 'meaſure of the divine government and virtue, as 'the primary law by which its ſubjects are bound, 'who are more or leſs happy as they obey or vio-'late it.' Theſe notions of providence he reckons the baſis of ſuch a rational faith and reliance on it, as will ſupport a mild reſignation and contentment, and open a calm and deep ſource of joy. And, above all, they will make us think well of the almighty governor, and ſtand well-affected to him. I know no point of ſpeculation which he labours more, or dwells upon with higher complacency, than his character, and the amiable genius of his adminiſtration. For he is of opinion, that the whole of our religion will have a liberal or ſervile caſt, and prove the joy or burden of our lives, as our views of theſe are fair and great, or dark and little. On theſe noble

ſentiments of the Deity and his government, and on theſe alone he thinks our religion will ſtand firm and unſhaken, becauſe ſuſtained by GOD, and not by man. Such a religion I have often heard him call the balm of life, which, upon being infuſed into the inmoſt ſprings and receſſes of our nature, will ſoften our pains and ſweeten our pleaſures: ſometimes he calls it the ſun and great enlivener of human life, which with its friendly beams diſſipates the ſhades and horrors of adverſity, and makes proſperity ſhine with a brighter luſtre. At other times he terms it the guide and guardian, the tutelar angel of mankind; which points out the true uſe of wealth and power, and inſpires a noble contempt of the pomp and parade of life, which guards us againſt the falſe allurements of vice and pleaſure, and fortifies us againſt the real or imaginary trials of virtue; not by arming us with a ſtoical pride and inſenſibility, but by teaching us to bear them with a meek grandeur, and a ſilent ſubmiſſion to the will of God.

Urb. I ſhould be glad to hear more particularly, in what manner he repreſents the Deity and his government.

Hier. As Euphranor has a ſtrong and natural vein of enthuſiaſm himſelf, ſo he is at great pains to cheriſh that enthuſiaſm in us, which he thinks natural to the human mind, and may be improved into a truly rational and elevated ſpirit of piety and devotion. This he reckons is beſt done by a fair and genuine exhibition of the divine majeſty, the moſt auguſt and lovely object that can paſs before the intellectual eye. Accordingly, what an amiable character does Euphranor draw of God! With what rap-

ture does he ſpeak of him! How does his eye ſparkle, and his face brighten, while he runs over his various excellencies; while he talks of him 'as the 'Parent of the univerſe, and Father of mankind,' while he paints him 'ſupremely wiſe and powerful, 'the fountain of all beauty, and the giver of all 'good!' *Benevolence* and *love* he repreſents 'as 'the characteriſtics of his nature, and his other per-'fections as emanations from them, or goodneſs in 'its various attitudes and acts.' *Sanctity* he calls the 'the love of goodneſs and virtue, and the deteſtation 'of their contraries.' *Wiſdom*, according to him, 'is 'only the divine art of contriving how to do good, 'and *power* the active unwearied exerciſe of it. *Ju-'ſtice*, that attribute of trememdous name,' he conſiders only 'as unbounded, impartial, and ſteady 'benevolence, ſteering a middle courſe between an 'harſh ſeverity and a ſoft indulgence, the more ef-'fectual to guard and ſecure the virtue and happi-'neſs of his creatures.' He deſcribes the Deity, as 'having no intereſt ſeparate from the world, or op-'poſite to it,— as void of paſſion,— ſuperior to all 'controul, yet ever acting according to the eternal 'rules of reaſon,— unchangeably happy in himſelf; 'and that happineſs conſiſting in his darling employ-'ment of doing good, and communicating happi-'neſs without any limitation but the various natures 'of his creatures.' He repreſents him, 'as ſitting 'at the helm of affairs, comprehending heaven and 'earth with all their inhabitants in his paternal eye, '— with infinite fore-ſight and oeconomy, recon-'ciling their different and apparently jarring intereſts 'into the good of the whole,— laying out every 'thing in number, weight, and meaſure,— and guid-'ing the univerſe, through all its periods and revo-

'lutions, with an amazing depth of conduct, to fi-
'nal perfection and happineſs.'

Simp. This, Sir, is a picture of a God whom infidels might love, and atheiſts adore. You put me in mind, Hiero, of an addreſs which he made to us the other day, as we ſtood about him in a ring, while you and Philander were gone out to pay a viſit in the neighbourhood. I was ſo wonderfully delighted with it, that I wrote it down as ſoon as I retired to my own apartment.

Urb. Pray, Sir, if you pleaſe, let us hear it.

Simp. After he had taken notice of the different characters given of the Deity by a few ſects of religioniſts, he looked at us with an air of deeper attention and ſolemnity; and, to the beſt of my remembrance, went on to this effect.

'Have you ever, Gentlemen, beſtowed any ſerious thoughts on the great original of your exiſtence and happineſs, or viewed him in a proper light? I cannot doubt but that you have often felt and wondered at the tenderneſs, and diſintereſted goodneſs of your own parents. Did it never ſurprize you to ſee them ſo vigilant and anxious for your welfare, providing for you with an unwearied activity, without any hope or deſire of a return, concerned and dejected when any unhappy accident befel you, delighted with your good fortune, but above meaſure charmed to behold you opening by degrees into the amiable bloom of youth and reaſon? When you were corrected by your parents, have you not afterwards reflected with how much reluctance they did it, what mildneſs was mixed with their ſeverity, and with what fondneſs they received you again into favour? Have you never obſerved a tear of joy trickling down a father's cheek, when you did

well, or the deep groan fetched from his heart, if at any time you have diſhonoured yourſelves or his family? Have you marked the tenderneſs of a mother, when ſhe hung over your ſick-bed, diſſolved in pity and tears? Did you take notice of her ſilent rapture, when ſhe beheld you reſtored to health and vigour? Such, gentlemen, ſurely ſuch moſt of you have found your parents to be. — But not only ſuch, but infinitely more is the Father of us all. He loves us better than we do ourſelves. He has all the tenderneſs of a parent without any of the folly; — has no intereſt in loving us, but our good; — is ever watchful and active for our happineſs; — loves his children infinitely, yet without frail fondneſs or blind partiality; — is acquainted with our frame, and therefor pities us; — remembers that we are but duſt, and therefor forgives us. When he gives us pain, it is to retrieve us from greater; — when he corrects, it is to reform; — when he wounds, and makes deep his inciſions, it is only to cure the more thoroughly. When mildneſs will not win us, he changes his conduct, and viſits us with ſeverity, the better to reclaim us. But when he puniſhes, it is with averſion; for judgment is his ſtrange work: — he is ſlow to anger, and even then tender amidſt his ſeverity, and ſwift to ſhew mercy. He cannot feel ſorrow, yet treats us as if he did. His happineſs admits of no addition; yet he communicates pleaſure to us, as if by doing ſo he increaſed his own. This is the Parent of mankind! This their Phyſician, and this their Friend, infinitely wiſe and ſupremely good, the almighty Maker and righteous Governor of the world!'

While the good man delivered theſe amiable ſentiments, I could not help thinking him inſpired by

ſome heavenly genius; his air and geſtures had ſomething grand and majeſtic. You muſt believe he gives you the image of his own heart, he ſpeaks with ſuch a feeling of divine goodneſs.

Urb. Indeed the draught you have given us, is exceeding engaging; I ſhould like much to hear and ſee the good man in theſe extemporary effuſions.

Simp. The ſerenity and grandeur of his aſpect and manner do certainly beſpeak a more than ordinary elevation and dignity of ſentiment. I have frequently thought, that not only nearer views of the Divinity than mortals commonly take, aſſiſted him to draw thoſe finer pictures, but that he borrowed their warmeſt colours from the living and viſible tranſcript of divinity he exhibits in his own character and conduct. — For, indeed, he ſeems to move in a ſuperior orb to the reſt of mankind, — to live for others, not for himſelf. He is quite a ſtranger to little views of intereſt. To do good is ſo natural to him, that he often does it without thinking; and when he ſets about it more ſolemnly, he indulges the habit of goodneſs without fear of ingratitude, or hopes of a requital: in ſhort, (if any compariſon or tranſlation of imagery be allowable between the Creator and his creatures) to ſuppoſe the virtues of Euphranor ſtretched to infinity, gives you the idea of God. Therefor I do not wonder he ſpeaks ſo truly and feelingly of the infinite original, whom he ſo ardently and amiable endeavours to copy.

Urb. What pity is it that ſo few of the inſtructors of youth are of characters ſo eminent for virtue! they might then do as much ſervice by their example as by their inſtructions, and perhaps more

too.—Have you any thing further of his to take notice of on thoſe intereſting ſubjects?

Hier. Yes, I remember lately, on a ſolemn occaſion, he told us a beautiful mythological tale, which appeared to me to contain a general ſketch of the great outlines of the divine character and adminiſtration. As I took it down in characters from his own mouth, I believe it is pretty exact, and as it happens, I have it now about me, if you have a mind to hear it.

Urb. By all means, you will oblige me much.

Hier. He had been talking on the very ſubject we are upon, the different views of men in the affair of education, and the ſeveral ways they fall upon to accompliſh them. And having taken notice of the difficulties that often ariſe from what is commonly called intereſt, ambition, and the unfavourable aſpect of human affairs, which frequently pervert the aims, and damp the better reſolutions of mankind in the journey of life, he thus went on;

'Blind and erring men! who purſue the ſhadows of power, and a little ſordid intereſt, and admire the mere varniſh of a name, while you ignorantly forego true honour, real power, and a refined incorruptible good! How partial are your views, who look not beyond the little ſpot which you inhabit, or the narrow limit of your mortal career! Surely, that man is truly and only wiſe, who calling to mind the immenſity of nature conſiders himſelf as placed amidſt the intelligent creation, by the univerſal Superintendent, in a glorious field of action and trial, where he is to be trained up for higher degrees of virtue and perfection; and who, connecting the paſt with the preſent time, and the preſent with that which is future, refers his views to the whole extent of his

duration. Such an actor will not ſuffer the intereſts of a leſſer period to ſupplant thoſe of a greater, but will conſider the entire part he has to act, and conduct himſelf by one invariable rule of reaſon and virtue, maintaining the conſiſtency and integrity of his character even to his exit; being always ſecure that no real intereſt of his can ſuffer in the moſt embroiled ſcenes, while he, who preſides in the great drama, lives to befriend him in every period of his exiſtence, and fully to approve of him when he quits the ſtage. What can poſſibly damp a good mind under the government of the beſt Mind, where wiſdom and order reign in perfection, and where the beginning, middle, and end of things conſpire, by the unerring direction of one, to univerſal good? When I conſider the DEITY in the character of the univerſal and all-governing mind, and reflect upon the different periods of his God-like adminiſtration, I am apt ſometimes to pleaſe myſelf by fancying ſome ſacred order, like that I am going to tell you, unfolding itſelf in the origin, conſtitution, and oeconomy of the univerſe; which, for the ſake of illuſtration as well as ornament, I have wrought into a kind of mythological tale.'

'The ſupreme MIND having dwelt in light from everlaſting, uncircumſcribed by time or ſpace, complete in himſelf, and ſerene and undiſturbed in the poſſeſſion of his own perfection, produced before the birth of time, two divine powers of immortal youth and beauty, called in heaven *Urania* and *Eunoea*: in them the image of their parent ſhone entire and with full ſplendor. Theſe divine twins, brooding over the dark abyſs, called forth from thence by his creative mandate, the vaſt orb of being. Urania's

perſon and countenance cannot be deſcribed, being inveſted with ſuch exceſſive brightneſs, as is not to be ſuſtained with mortal eye. In her right-hand ſhe held a golden compaſs, with which ſhe meaſured, ſpread out, and rounded the whole of things: in her left hung a prodigious chain, by which were ſuſpended infinite orders of creatures, which are ever moving upwards, in infinite progreſſion, to the throne of their common parent. Urania, at the inſtigation of her ſiſter, blended light and darkneſs, good and evil, with the various forms and elements of being; in ſuch a manner as that light and good are ſtill predominant, and by her divine art, are produced from their contraries.'

'Eunoea's aſpect is fair, and blooming as light, brightened with ſuch a majeſtic air of ſanctity, as almoſt dazzles the ſight of celeſtials themſelves; but a divine benignity diffuſes ſo mild an air over all, as cheers the dazzled eye, and beams from one pole of the univerſe to the other. Before her ſtands a reſplendent lamp, in which a ſacred flame burns for ever, without being conſumed. From thence ſhe enlivens the mighty maſs with genial heat and vigour, and fills the Almighty's numerous offspring with thoſe vital energies which ever urge them to reaſcend to him. She rode in a flaming chariot, attended with a bright train of heavenly powers, thro' the wide Empyrean round the whole circle of being; while the planets and conſtellations danced their harmonious rounds about her, and the quires of heaven ſang for joy.'

'Urania caſting her eye to the utmoſt limits of her Father's empire, pitches upon Pronoea, one of the eldeſt, and moſt quick-ſighted of the immortals,

to rule this great dominion. She inveſts her with a golden ſceptre, which ſhe received from the father of Gods and men, emblem of univerſal and unlimited power; and bids her ſuperintend the motions of the elements, and the operations of all the creatures which inhabit them. Pronoea having received the ſcepter, and thoſe ample powers from Urania, her elder ſiſter, whoſe form and beauty ſhe repreſents with milder luſtre, ſtretched her golden ſcepter over the wide domain of her immortal Sire, and divided light from darkneſs, bid Chaos ſeparate, order riſe, and time, then in youthful bloom, begin his annual courſe, day and night, motion and reſt ſucceed alternately, and run their eternal rounds.

'And now having impreſſed the vital and never-failing energy, ſhe goes forth in ſilent ſtate, to execute her high commiſſion, and perform her annual circuits through the numberleſs provinces of her mighty charge, which ſhe divides into three grand diſtricts. The firſt ſhe aſſigns to the dominion of reaſon; the ſecond to that of affection; the third to that of ſenſe: over all theſe, ſhe placed Nature, as her ſubſtitute and deputy; who, becauſe of her likeneſs to her, is often taken for her, and blindly adored in her ſtead by erring mortals. Though Nature directs the ſpecial laws of every diſtrict, for the particular good of each; yet Pronoea, inſtructed by her ſiſter Urania, eſtabliſhed this univerſal law, 'That the different order of beings in each diſtrict, 'ſhall in proportion to their ſeveral degrees of per-'fection, move onward, from ſtage to ſtage, to 'the orders next above them, and be ſucceeded by 'thoſe immediately below them, and all this in a 'continued ſeries of progreſſion without any end or

'limit.' In conſequence of this general law, there is no void or chaſm left in the ſcale of beings, and all the middle orders, that lie between the wide-diſtant extreams, partake ſomething of the nature immediately above and below them, and run into one another, to maintain the marvellous junctures and plenitude of being.'

'Pronoea did likewiſe ſettle the great year of the univerſe, and appointed its ſucceſſive ſeaſons of winter, ſpring, ſummer, and autumn, through which it rolls, even as the little terreſtrial ball. During theſe, it is decreed that the outward frame of nature ſhall riſe, and refine with the intellectual and moral, in continual progreſſion, the one being adjuſted to the other in the niceſt harmony and proportion; ſo that however deformed or defective ſome appearances may ſeem to mortal eyes, which ſcarce take in a ſingle ſeaſon of the grand periodical circuit, yet they are only ſucceſſive ſteps and evolutions of the original plan, projected by the immortal Urania; and not unforeſeen abortions, or temporary expedients to rectify the errors, or ſupply the defects of former parts.'

'On Pronoea's left-hand are placed two capacious veſſels, the grand repoſitories of good and ill, and of all thoſe ingredients which enter into the compoſition of human life. From theſe ſhe diſpenſes pleaſure and pain, riches and poverty, honour and diſgrace, ſometimes ſeparately, ſometimes blended together in various proportions. How unequal ſoever thoſe diſtributions may appear to ſhort-ſighted men, they are made according to an invariable law, eſtabliſhed by Urania, 'That ſuperior happineſs ſhall always 'accompany virtue, which is of ſuch almighty power 'as to alleviate every ill, and exalt every good of

'life; and that an over-balance of misery shall con-'tinually attend upon vice, which is corrected, and 'often removed by misfortunes, but generally in-'creased, and withal punished by prosperity.' Notwithstanding this, good and evil, virtue and vice are often mistaken, the one for the other, by erring mortals under the dominion of affection.'

'Pronoea does likewise govern mankind by another law, which is engraven in indelible characters on the hearts of all, 'That every state through 'which they pass, shall be a state of trial to that which 'next succeeds it; and that in proportion to their 'behaviour and improvement of her distributions in 'the former, such shall their condition be in the 'latter.' In consequence of this immutable law, the sons of men are distributed into their various orders and conditions; and, according to their respective conduct, advance faster or slower in the scale of being.'

'By these primary laws of our system, which have Urania's seal affixed to them, and are linked together as with an adamantine chain, the heavenly sisters exercise and train their parent's offspring in each successive state, educe wisdom from folly, and beauty from deformity, build strength on weakness, and make pain the parent of joy.'

'Pronoea further appoints a divine power, of a most awful form and appearance, to superintend their execution, called NEMESIS; who in one hand grasped a flaming torch, by which she pierced the darkest retreats of nature, and revealed the most hidden crimes in open day; and in the other, she brandished a scorpion-lash, with which she chastised the sons of vice and folly. Her aspect breathed irresistible terror, and she moved with such tremendous ma-

jeſty as ſhook heaven and earth to their foundations.'

'Pronoea limits the period of the life of mortals within a little circle of duration, in which mankind run their ſeveral careers, and then quit the ſcene to make way for new comers. And leſt they ſhould ſink into the lower order of an inferior kingdom, ſhe commits them to the guardianſhip of a certain genius of a mixed character; holding partly of reaſon, and partly of imagination, called the Genius of human nature, whoſe piercing looks, and homely appearance, beſpeak at once ingenuity and candor. He takes the charge of mankind when they are born, and conducts them through life, till the time of their departure to other regions. During the firſt period of Pronoea's adminiſtration, the Genius of human nature governed the tribes of wandering mortals; but notwithſtanding all his diligence and care, diſorders multiplied, her ſons deſtroyed one another, many were torn by wild beaſts, and many died before they were half formed and provided for; few reached the appointed term of human life. Pronoea pitying the ſtate of her unfortunate charge, repreſented their forlorn condition to Urania; who immediately diſpatched one of her family and handmaids to nurſe, protect, and train up the expoſed race: her name was Politeia: ſhe was wrapped in a long robe of an azure colour, over which was caſt a dark veil, having many myſterious figures and characters on it; ſhe held graſped a ſword in one hand, and a cornucopia in the other; and had ſomething inflexibly ſtern and awful in her aſpect. She appeared infinitely wakeful and induſtrious, and of ſteady, yet poliſhed manners. Pronoea having inſtructed her with full powers, ſhe went about teaching wan-

dering mortals the arts of life, of building, ploughing, ſowing, weaving, and working in metals: ſhe gathered them into houſes and cities, diſtinguiſhed them into families, tribes, and communities, and bleſſed them with laws, government, and civil inſtitutions.'

'It was under the regency of Politeia, that Experience bore Philoſophy to Contemplation; who was produced into the world by the aſſiſtance of hoary time. She partakes of the coolneſs of her father, and the prudence of her mother; and holds a harp in one hand, and a ſpeculum in the other, and acts as counſellor and aſſiſtant to Politeia, whoſe government is moſt firm and ſucceſsful, when ſhe is moſt under her influence and direction. Mankind lived for ſome time ſecure and eaſy, under the joint guardianſhip of thoſe ſiſter powers, till ambition, avarice, and the love of pleaſure introduced fraud and rapine, luxury and profuſion, and the other vices of poliſhed life; tyrants roſe and baniſhed the guardian-genius, under whoſe wings they had grown up. Order ceaſed, laws became vain, luſt governed, and a Public was no more. For power, ſet on by paſſion, refuſed to be controuled, and corruption, the daughter of cunning, that ſquint-eyed and ſhort-ſighted power, and of luſt, that head-ſtrong, unruly monſter, worked ſo deep and by ſuch hidden mines, that either law could not detect, or authority could not puniſh her. Therefor Pronoea, the guardian of mankind, applied to the father of Gods and men, who did thereupon ſend another majeſtic and heaven-bright power, to the relief and protection of her unhappy wards. Her name was EUSEBEIA: ſhe bore her father's thunders in one hand, and a branch of olive in the other, mild emblem of peace. Having applied herſelf to heal the diſorders which her ſiſter

Politeia could not repair, ſhe charmed and purified mankind by her heavenly inſtitutions, and awed them by her wholſome terrors. So that ſociety and human affairs began to put on a new face, order revived, laws recovered their baffled force, liberty reſumed its native honours; men pulled down thoſe temples which had been dedicated to the infernal powers, pride, ambition, avarice, and ſuperſtition; and returned to the adoration of the ſupreme God. They lived in mutual concord and ſecurity, honoured their country as their common parent, and without much pain or diſturbance from abroad, finiſhed the period of their earthly deſtination. By the united influence of Euſebeia and her political ſiſter, who by rays borrowed from her did now ſhine with double ſtrength and luſtre, human affairs are conducted with as much order and decency as can be expected in the empire of Affection. And the management of this vaſt province is ſtill rendered eaſier by the aid of two ſubordinate powers, who are of celeſtial origin, and properly retainers and hand-maids to Politeia and Euſebeia. They are called MNEMOSYNE and PAEDEIA, and have an hardy but ingenuous aſpect, are patient of toil, apt to be taught, formed for action and of unwearied induſtry. Theſe are employed by the miniſters of Pronoea, to open the views of youth, to tame their ruder paſſions, to form them to order and diſcipline, to guide them unhurt through the wiley trains of Pleaſure, and to qualify them for a polite, virtuous and religious life. Theſe illuſtrious powers have rivals not a few, who aſſume their name and air, and deceive many by the pomp of their appearance; but it is they alone who are employed by Pronoea's miniſters, and accompliſh youth in thoſe important

arts of commanding themſelves or others that deſerve the name. All the reſt, how plauſible, or pompous ſoever, are mere pretenders.'

'Thus, by the tranſcendent care and goodneſs of Pronoea, and the wiſe adminiſtration of her deputies, mankind run the race preſcribed to them by the immortal Urania, and enjoy a ſtate of tolerable eaſe and tranquillity, till they reach the deſtined goal of mortality. Then the curtain, that divides the lower from the upper world, drops, and all the generations of men are gathered together by Pronoea, before the great Judge of the quick and the dead, who reſigns them into the hands of Juſtice, to receive the reward of their equal doings, or delivers them over to Nemeſis, to be puniſhed for their miſdeeds in abodes ſuited to their reſpective characters. Then is that ſcene ſhut up, and another vaſt interminable one opens, the ſeveral periods of which are involved in awful darkneſs, beyond the ken of mortal eye.

'One thing, however, is revealed by Urania, as recorded in the archives of heaven, that at certain periods hid in the boſom of eternity, the ſons of God, as they fulfil the ſeveral ſtages of their purification, ſhall be aſſembled by Pronoea in the preſence of their eternal parent: at that time will ſhe deliver them up to her father, who will now unite the ſubjects of her wide-extended empire, who are immutably eſtabliſhed in a courſe of virtue, under the immediate dominion of Eunoea, his beſt-beloved. Then Eunoea will lead forth the SONS of God into the manſions of Beatitude, where they ſhall continue without any end of duration.'

Here Euphranor pauſed for a while, as if he had been abſorpt in the grandeur and majeſty of the uni-

verſal drama, which he thus exhibited in miniature; then turning to us with an air mild and ſerene, he concluded his diſcourſe after this manner;

'You ſee, my young friends, what you are, the honourable part given you to act, the noble theatre upon which you are to play your part, the auguſt aſſembly who are ſpectators of your conduct, and the glorious prize which will be conferred upon thoſe that quit themſelves like men. Know then, and knowing it, ſupport the dignity of your rank and character, and remember the importance of the work aſſigned you. Though you are confined at preſent to a little ſpot, yet conſider in what a world you live, how auguſt and great, the work of a God; therefor do not confine your views and ambition to one of its tranſitory ſtages, but adjuſt theſe to the duration of the univerſe and the generous views of its author. Be not concerned what part is given you, but how you act it; remembering, that it is the actor that dignifies the part, rather than is dignified by it; and that riches and finery oftener encumber than aſſiſt him in the execution of his part. Eſteem no pleaſure genuine or laſting, but what ſprings from the gracefulneſs of the part allotted you, and count that intereſt both ſordid and precarious, which is earned by departing from it. Forget not, oh! forget not, the eternal laws of action invariably fixed by Pronoea, nor dread that her faithful ſons ſhall fail of their reward, while ſhe ſits at the helm. If you can approve yourſelves to her, be not anxiouſly concerned what figure you make in the eyes of your fellow-actors. And whatever competitions ariſe among them, or whatever diſorders perplex theſe lower ſcenes, be not diſcompoſed by them, nor let them divert your views from thoſe

auguſter ones which the preſent ſerve to introduce, and which will be opened to you, when, by a due courſe of trial and purification, you are prepared to enter upon them. Let a ſober philoſophy, enriched by experience, and ripened by time, direct your views of nature, life, and government. Let the pure love of God and man govern and warm your heart, and give luſtre to all your actions. Let a religion, neither ſoured by ſuperſtition, nor overheated by enthuſiaſm, add nerves to your virtue, and ſupport you amidſt the ills of life. Keep to the character you bear with ſteadineſs and uniformity to the laſt, and be it high, be it low, you ſhall be as much approved as if you had bore the higheſt. Still look forward to the final iſſue of things, and, amidſt the little perplexities and diſappointments of life, repreſent to yourſelves that ſolemn audit, when in the view of the general aſſembly of the ſons of God, you ſhall be thought worthy to enter into the realms of perfect love and perfect happineſs. Preſs on therefor with a generous ambition to the conſummation of your virtue, and the higheſt perfection of your nature. Act always under the eye of God, and in concert with him, by filling up, according to your ſmall meaſure, that plan of happineſs which he has projected; be great, like him, in doing good for goodneſs ſake, being equally unmoved with praiſe or blame, neither ſeduced by pleaſure, nor ſubdued by pain. Having fixed this aim as the ſcope not of your mortal life only, but of your immortal duration, let all your views point ſteadily towards it; let all your ſtudies, the whole of your education and buſineſs in life, like ſo many lines, concenter here, that this twilight ſtate may be

a conſtant progreſs toward perfection, and a natural introduction to all the future ſtages of your improvement. When, at length, the great maſter of life calls you off from this lower ſtage, depart with dignity and eaſe; and having fulfilled the part aſſigned you, you will be tranſlated to a more glorious theatre, act a more important part, and ſhine as the ſtars of heaven, bleſſing and bleſt for ever.'

Thus does Euphranor inſtruct his pupils, and point out to them the great lines of their duty and intereſt. And now, Sir, as we have complied with your requeſt, you will oblige us by telling us frankly, how you like his doctrine and manner of enforcing it.

Urb. I confeſs, Sir, there are ſome things in the piece of mythology you have read to us, which I do not ſo readily enter into; but I cannot help being ſtruck with the grandeur of ſuch parts of it as I underſtand, and the weight and importance of his other diſcourſes; yet, as you and he have opened a new ſcene to me, and ſuggeſted ſeveral things to my mind which deſerve conſideration, I think it a piece of juſtice I owe myſelf and ſon, as well as Euphranor, to review them at leiſure, before I come to a determination about a buſineſs of ſuch conſequence as my ſon's future happineſs; and when I have maturely weighed every circumſtance, I will then beg leave to trouble you with an account of my reſolutions: mean time I thank you heartily, gentlemen, for your kind offices.

We approved of Urbanus's reſolutions, and ſo we parted at that time.

DIALOGUE XIII.

SOPHRON is a great admirer of the antients, and ſeems to have imbibed the ſpirit of an Athenian or an old Roman. The genius of antient wiſdom he reckons not only totally diſtinct from modern, but of a more divine nature. One would take him for a perfect enthuſiaſt on this head, or imagine that he had ſtudied in the old academy, or been of the Tuſculan club; he talks with ſuch raptures of the bright and poliſhed ages of Greece and Rome. Sometimes I have thought him initiated in the greater myſteries, in which he fancies a more profound and marvellous ſtrain of wiſdom than is commonly believed; at other times I have rallied him as a heathen prieſt, and told him I verily believed he was infected with the ſpirit of the Delphic oracle. But the ſpirit he breathes is ſo mild and beneficent, that it is impoſſible to be angry with him, even though it leads him to rail ſometimes at modern inſtitutions, and modern ſeats of literature. Therefor we can bear, nay be entertained with his oddities, when he ſpeaks of introducing ancient inſtitutions, and reviving ancient manners, and while he projects imaginary ſchemes for the benefit of a riſing age.

Having lately make an excurſion to one of the univerſities, and being returned quite full of his tour, he could not help diſcovering the other night ſomething of his uſual zeal. His eyes ſparkled with an uncommon ardor, and ſeemed to portend ſome lively eruption; to which at length he gave vent in the following manner.

When I roamed the other week through the univerſity of ***, methought I was tranſported into the ſhady bowers and portico's of the old Lyceum. I was ſtruck with the Gothic grandeur and wild magnificence of ſome of the buildings. And while others diſplayed their fair proportions, they called back to mind the ſimplicity and majeſty of Grecian architecture. I travelled through the beautiful repoſitories of antient and modern learning, as if I had been walking on inchanted ground, and was come to the fountain-heads of ſcience. I admired their order and elegance, and obſerved, with no ſmall delight, the curioſities of nature and art, the collection of many ages, poured out before me in rich profuſion. The charming walks and gardens with which it abounds, ſeemed deſigned to favour the genius of ſcholars, and invite to contemplation. And the ſpacious courts and bowling-greens afforded opportunities of exerciſe and agreeable toil, to fill up the intervals of ſtudy. I was at once awed and pleaſed with the venerable appearance of the maſters and profeſſors, whoſe robes and gravity ſeemed the ſlighteſt badges of their capacity and erudition. The healthful looks and ſprightly ardor of the fellows and ſtudents, beſpoke as well a ſtrict temperance as a noble ambition after ſcience. I was particularly delighted, that ſo many adventurers in learning were, by the liberality of the public appointment, not only raiſed above want and a ſervile dependence, but enabled to proſecute their ſtudies, unencumbered with the cares of life.

'O! happy ſeat of the muſes, ſaid I to myſelf, whence ſcience is diſpenſed in liberal ſtreams over all the nation, and into diſtant regions! Thrice happy thy peaceful members, who far removed from the din of arms, the pomp of a court and toils of mer-

cenary arts explore truth, and dwell with wiſdom in the venerable muſeum, or the ſhady grove! Liberal nurſe of arts, parent of ingenuity and learning, always employed in forming the minds of the youth, and training them up for all the domeſtic, ſocial and civil arts of life! Hence ariſe our ſcholars, our ſenators, our magiſtrates, our luminaries in church and ſtate, to enlighten and civilize our own and future ages.'

Thus, gentlemen, did I entertain myſelf with thoſe delighful proſpects, the foundation of our common felicity. By degrees my curioſity awaked and put me upon enquiry, by what train of culture the manners of the youth are formed, and what arts thoſe profeſſed maſters of literature employ to raiſe ſuch a glorious nurſery of the public.

Upon a near inſpection I found that the rules and forms of the univerſity were exceedingly ſtrict and regular; — that the hours attendance upon church were preſcribed by law, and ſevere penalties denounced againſt abſence; — nay, that the hours of eating, aſſembling together, and ſleeping were appointed by ſtatute; ſo that if any perſon was found out of the college, or in a public houſe after the ſtatute-hour, the proctor might order him to be gone, and puniſh him for his irregularity. I found likewiſe, that the ſubordination of ranks, a prime engine of diſcipline and order, was admirably obſerved; — that the fellows kept the ſcholars at a proper diſtance; — that the profeſſors maintained their dignity with a ſtatelineſs and reſerve; — that the figure of a cap or gown ſleeve entitled the wearer to a certain degree of familiarity and honour, or taught a ſuitable leſſon of humility and modeſt carriage. I found, in ſhort, that every one had his ſtudies, his buſineſs,

nay, his opinions, and the whole train of his life marked out for him; — and that if any deviated from the received ſtandard, there was an excellent order of courts and judges appointed to chaſtiſe him for his petulant love of ſingularity, and to reclaim him to the wholeſome and authorized method of thinking and acting. Such was the diſcipline of manners!

As to literary culture, I learned that public diſcourſes and diſputations were preſcribed to all the ſtudents, in which they have opportunities of whetting their wit by logical ſubtleties and diſtinctions, and of exerciſing their learning and eloquence in declamatory effuſions. To awaken their genius, and reward their induſtry; after a certain period and courſe of purification and trial, they have honourable titles or ſolid benefices conferred upon them. Hence that contention you ſee among all ranks, who ſhall aſcend faſteſt, and mount higheſt in the ſcale of honour and preferment. I was informed likewiſe, that on ſtated occaſions, the men of ſuperior genius entertained the learned body with lectures on every branch of ſcience; for which ſtated taſk they have handſom appointments; — and that beſides theſe, the youth may chuſe men of the greateſt accompliſhments for their private tutors, who add to their more ſolemn praelections, written courſes, and extracts of philoſophy, which the ſtudents may copy out at their own leiſure. Thus wiſely has this learned body provided for the improvement of the minds of the youth!

While I was running over in my mind this admirable oeconomy, and anticipating its happy effects, ſhall I tell you, gentlemen, an odd thought that came acroſs me?

Ay do, ſaid Eugenio; pray let us have it: I warrant now you want to find ſome flaw in thoſe excellent orders, which have been contrived by the wiſeſt heads, and have ſtood the teſt of many ages.

Why, truly, gentlemen, replied Sophron, I do not pretend to cenſure the conſtitution or conduct of this, or any other learned body either at home or abroad. Far be it from me, to arraign the wiſdom of my ſuperiors in years and experience: I was only wondering, as I am apt ſometimes to compare antient with modern things, eſpecially as I had the Lyceum ſuggeſted to my fancy by thoſe agreeable ſcenes which opened upon me; I ſay, I began to wonder how it has happened that the general ſtrain of modern education is ſo widely different from the antient. All the differences did not occur to me, but one appeared ſo remarkable, that I could not help remembering it.

The antients ſeemed to think, 'That the principal deſign of education is to train up good citizens, and uſeful members of the ſtate, in their reſpective characters and relations of parents, children, magiſtrates, ſubjects, ſoldiers, countrymen.'— But, the apparent deſign of modern education, as far as I could ever learn it, ſeems to be, 'To equip a ſcholar, or to teach one by means of a certain trade or profeſſion, the readieſt knack of making money, without any regard to a public, or to ſocial connections.' A ſtripling is ſent to ſchool to learn to read and write, and underſtand figures, that he may do buſineſs, as it is called; by which is meant to make a fortune, or to know how to keep and improve one if he has it. Then perhaps he is ſent to the univerſity to go through a courſe of the liberal arts and ſciences in appearance, and to accom-

pliſh him as a man of learning; but in effect, that by paſſing through the uſual forms and degrees in one of the eſtabliſhed ſeats of literature, and making proper acquaintance there, he may ſecure a livelihood, eſpecially in the church, for which our colleges ſeem to have been principally deſigned as nurſeries, and be legally qualified to hold ſome preferment with as little labour, and as much advantage to himſelf as poſſibly he can: or the young 'ſquire is ſent thither to fill up the inglorious interval between childhood and maturity, of which he knows not how to diſpoſe. There he learns, if he learns any thing at all, to chop a little logic, or to conn over a few inſignificant phraſes, to make his brother fox-hunters ſtare at his huge erudition. A young lad is put apprentice to a merchant or tradeſman to learn a craft, or way of learning a livelihood; but is it conſidered as it ſhould be, to which profeſſion his genius inclines him moſt, or in what character he may ſerve his country beſt? There are ſchools and colleges to inſtruct the apothecary, the phyſician, the divine, in their reſpective profeſſions; but in what ſchools are they taught to be good men? what arts are employed to form them honeſt citizens, and to qualify them for ſuſtaining their ſeveral characters with a becoming dignity and decorum, as ſons of the public, and members of particular communities?

Whereas antient wiſdom ſeems to have gone upon a different ſcent.

That looked upon man as a political creature, and conſidered him chiefly in his ſocial and civil capacity; and was at proportionable pains to form him a good and uſeful man in this ſenſe. The youth were reckoned the children of the public more that of their

own parents, and were taught to look upon the common-wealth as their common nurſe and parent, to which their higheſt affection was due, and to whoſe ſervice they were to refer all their deſigns and actions. The education in old Perſia, in Crete, Lacedemon, Athens, and Rome, was adapted to form and nurſe a ſober, brave, and public-ſpirited people. They took different roads indeed, but all lead to the ſame end, the faſhioning the manners of the citizens, and fitting their bodies and minds for public ſervice. The Gymnaſtic arts formed good ſoldiers, ſeamen, and labourers. Dancing was not conſidered as a matter of mere pleaſure, but as an uſeful inſtrument to ſoften their manners, and give agility and ſtrength as well as gracefulneſs in motion. Hunting was uſed as an apprenticeſhip for war. Tactics, mechanics, and the politer arts were employed to impreſs them with a ſenſe of their relation to the public, to awaken a glorious enthuſiaſm in its ſervice, and to render them more complete in their ſeveral profeſſions, and employments. Oratory, politics, moral philoſophy, geometry, and arithmetic, had an immediate reference to life, and qualified them for being public ſpeakers, ſtateſmen, architects, merchants, magiſtrates. Nor were any arts taught by public authority, but what had a ſtrict connection with life and buſineſs. And that connection was ſtrongly marked and kept in conſtant view by means of the whole train of the public policy and inſtitutions. It was ſuch arts only that were encouraged and patronized by the ſtate, nor do we hear that any academies were founded or endowed to teach merely ſpeculative arts or ſciences. In ſhort, Pleaſure went always hand-in-hand with Inſtruction; and Wiſdom wore not only an inviting, but a pleaſurable aſpect. For

mens ſenſes and imaginations were made the inlets to knowlege, and moſt engaging prompters to virtue: ſo that Inſtruction, and its companion Pleaſure, were converted into political inſtruments of forming the citizens to a ſenſe of humanity and the ſtricteſt decorum.

For, whatever pains were beſtowed in teaching youth the practical arts, their *manners* were the object of their chief concern. Theſe were under the inſpection of their moſt eminent migiſtrates and auguſt councils. The houſes of thoſe who were moſt venerable for their wiſdom, probity, and experience, were open to people of every rank and age. Thither, eſpecially, did the youth reſort to learn the precepts of wiſdom and uſeful knowlege, and to be formed by their example. The fundamental laws and inſtitutions of the government were framed to mould them right, and prevent the influence of domeſtic licentiouſneſs and foreign corruptions. —— On this footing did things ſtand antiently.

But, now-a days manners are leaſt of all minded. Theſe, we fancy, will come of courſe. To ſecure what we call the main chance is the firſt, I had almoſt ſaid, the only thing thought of. For this, and no other purpoſe, arts and learning are acquired, unleſs it be by ſome ſtudious viſionaries, who are ſo ignorant of the world as to think theſe worth the purſuing for their own ſake. But how to inſpire the mind with ſentiments of honour, virtue, and public ſpirit, and to form the manners to ſobriety and goodneſs, is rarely, if ever, a matter of private enquiry orpublic concern. It is well if we think of acquiring any real knowlege, and are not put off with mere words, and the ſhew of learning, and do not contract ſuch preſumption, ſelf-conceit and obſtinacy of

judgment, as a total ignorance could never have produced.

Now, gentlemen, give me leave to aſk you, to what this difference between antient and modern education is owing? Is it the effect of greater refinement in modern prudence? or muſt we aſcribe it to the importance of our modern diſcoveries, which we think it of more conſequence to communicate to the youth, than to teach them thoſe homely and threadbare arts of moral improvement and political diſcipline? For I cannot imagine, that people are more ſelfiſh and narrow-minded than formerly, or have leſs reſpect to the nature of man, his connections with ſociety, or his political oeconomy.

The company appeared a little ſurprized at Sophron's diſcourſe, and his unexpected queſtions; but after ſome ſilence, Eugenio ſaid with a kind of jeering ſmile.

We are much obliged to Sophron for his minute account of the antient manner of education, and the ſhrewd contraſt he has drawn between it and our modern method. For certain thoſe were wondrous happy times when men minded the public more than themſelves, and wanted rather to be good and wiſe, than rich and powerful. I ſuppoſe Sophron had the golden age in his eye, when that primogenial race of men were contented with ſatisfying the ſimple wants of nature, feaſted on the acorn, and were regaled with the running brook. No wonder they loved their country ſo tenderly, when they conſidered her as their mother-ſoil, out of which they grew, and whoſe ſpontaneous productions yielded them an uncourted abundance. Their education and nurture were on her common lap, and one canopy covered their heads. The oak, the foreſt, the fountain, the

cave were all common; nor needed they to ſtrive about the property of the wild heath, or the hoſpitable deſart. They lived according to nature; and had their liberty circumſcribed by no laws but her's. Their manners being faſhioned after ſo pure a model, need we wonder that they were not only ſimple and ſober, but all referred to public utility, as Sophron informed us?

But, with his leave, he put the caſe a little too ſtrong, when he ſuppoſes our times quite negligent about manners. Has he forgot thoſe very inſtances he brought from the univerſity of our ſolicitude about them? Is he a ſtranger to the ſeverity of diſcipline in our public and private ſchools, or to the pains many parents take to provide their children with proper tutors, who ſhall not only principle them with uſeful maxims, but watch over their manners? As to the ſtrict connection, which, he ſays, was obſerved between the ſciences and arts, and the practice of life or buſineſs, I will venture to prove, that modern education is not inferior to antient in this reſpect. Has not the ſcience of numbers as neceſſary a connection with buſineſs as it had antiently? Is not the mathematics related very nearly to ſailing, building, meaſuring ground, nay, and fighting, as well as to many other kinds of buſineſs? Eloquence and ſkill in politics (the principles of which, by the bye, are now better underſtood than ever) are ſtill engines of public utility, as well as of perſonal power and preferment. And what can be a nobler ſchool of the trueſt and moſt pathetic eloquence, and the moſt refined politics, than our houſes of parliament, where our greateſt intereſts are tranſacted in a numerous congreſs of the moſt independent and intelligent gentlemen of our country, acting in the joint character

of our repreſentatives and law-givers? Our ſeveral courts of judicature are fine nurſeries for the various eloquence of the bench and bar. And as to that popular kind of it which is fit for trade and affairs, what is a better ſchool for it than our city-companies and clubs who aſſemble to debate on buſineſs? As to our natural and moral philoſophy, I think, without any breach of modeſty, we underſtand them full as well as the antients; and as they are taught in our colleges, they are full as much connected with life, and the advantage of ſociety, as they were then taught in the ſchools of the philoſophers, and when they divided their ſcholars into ſuch oppoſite ſects and parties. I might ſhew the ſame of the other arts, whether of the liberal and polite, or practical kind, were the detail neceſſary.

Perhaps indeed Sophron will ſtill object, that whatever advantages we enjoy towards the forming us able and underſtanding men in our merely political characters, that is to ſay, uſeful members of ſociety in our particular callings and profeſſions, as phyſicians, for inſtance, merchants, artificers; ſtill the main point is neglected, the forming our manners, or making us good in our moral capacity; ſo that we ſhall diſcharge the duties incumbent on us as parents, children, maſters, citizens, countrymen.

To this I anſwer, that we ſeek to improve the creature *man*, only ſo far as he is improveable by us, and the ſubject of public authority. His heart and manners are of his own juriſdiction, and not to be modelled by us; and if we attempt to do it in any other way than that of perſuaſion, we abrige his liberty, and make his virtue a mechanical, rather than a rational and voluntary thing. He is natural-

ly a ſelfiſh and delicate creature, and is made more ſo by the conſtant indulgence of his appetites and paſſions, in the firſt period of his life; ſo that to me it appears a mere project to attempt to ſubdue his moſt intimate and over ruling paſſion, or to give him that public and diſintereſted turn, which Sophron thought the peculiar excellency of his golden age. For men will always mind themſelves firſt in every affair, and endeavour, above all things, to ſecure what he rightly called the main chance. And who can blame them for obeying the ſovereign dictate which nature teaches every creature?

Beſides, men are ſo much guided, or rather whirled about by fancy, paſſion, and mere caprice, that it is idle to pretend to inſpire them with one principle of action, or to keep them long ſteady to one deſign; — they have too much pride to be led farther than they pleaſe, and too much obſtinacy to be ſet right, when they go wrong. Yet, obſtinate as man is, there is no creature ſo variable, or more apt to go wrong. Let him therefor imbibe what principles, or be inured to what habits you will, yet an inconſiderable change of his fortune, company, or way of living ſhall make him a different creature today, from what he was yeſterday, and quite oppoſite next hour, to what he is this. Nay, the moſt trifling accidents in buſineſs, diet, health, weather, ſhall entirely diſcompoſe his temper, and unhinge his moſt ſettled reſolutions. You may therefor impreſs upon the waxen mind of youth, the moſt lovely figures of modeſty, candour, truth, and goodneſs, yet a new fancy or whim ſhall melt them down in an hour. Poverty may efface, or a ſudden flow of wealth may ſtiffen the moſt humane and generous feelings. A title or a ribbon may blind the judge-

ment, a courſe of pleaſure enervate the temper, and any of them, or any one thing in life, may reverſe the whole tenour of the conduct, and turn the man up-ſide-down. — A creature who is ſwayed by intereſt, pride, and revenge, a dupe to opinions, and a ſlave to his paſſions, and withal ſo variable in them, according to the new and ever-ſhifting ſcenes of life, muſt be a very untameable animal, and an unfit ſubject of that moral and political culture, by which antient education is ſaid to be diſtinguiſhed from modern.

Therefor, in my opinion, the moderns ſhew a truer inſight into human nature, by teaching only ſuch things as are teachable, and applying that culture which is like to have a laſting effect. They are made ſenſible by daily experience that we are very apt ſcholars, when they can ſoothe our curioſity, awaken our ambition, or ſhew us how we may ſupply our wants, and gratify our paſſions, particularly that darling one, the love of money, in the beſt manner. Therefor maſters find it no difficult matter to inſinute knowlege, and inſtruct in arts and profeſſions, that are like to turn to a good account, in which gainful ways the improvements and diſcoveries of modern times have made us abandon, more than the vaunted ages of antiquity. It is this ſolid profit that renders inſtruction truly palatable even to the moſt delicate taſtes, and wiſdom can never ſolicit her pupils unſucceſsfully, while ſhe brings along with her ſo engaging a ſecond. So that though antiently pleaſure accompanied inſtruction, as Sophron told us, the moderns have improved upon antient wiſdom, by calling in likewiſe another powerful aſſociate, I mean *gain*, the more effectually to rivet her impreſſions.

But though it were a more practicable buſineſs than I think it is, to mould the opinions, paſſions, and manners of mankind, yet what right has any man, or ſociety of men, to meddle with theſe? If any perſon judges wrong concerning his intereſt, or purſues it fooliſhly, he ſuffers himſelf; but what pretence have you or I to find fault with him, or correct his folly? If he does wrong, I mean to his neighbour, he becomes obnoxious to law, and is puniſhable by the proper magiſtrate; but ſhall the public reſtrain his liberty of thinking or acting, becauſe he may poſſibly go wrong? Let the law be as ſtrict as you will, and over acts in breach of the public peace be puniſhed with a ſeverity proportioned to the crimes, but do not tamper with mens principles and inclinations under the pretext of ſecuring good order. For if you once allow any ſet of men to ſettle opinions, and preſcribe habits of acting for their fellow-ſubjects, and by means of political reſtraints, inſtitutions, and penalties, let them propagate the one, and impoſe the other, you incroach upon their natural rights and liberties, eſtabliſh monopolies in religion or politics, and give the few an opportunity of carrying on a ſeparate intereſt from that of the many. From this very ſource have ſprung numberleſs broils, both civil and religious, which have haraſſed and laid waſte many flouriſhing kingdoms. Therefor our modern inſtructors have contented themſelves with retailing the principles of an uſeful knowlege to their pupils; but leave that chimerical buſineſs of moulding their paſſions and manners to thoſe legiſlative theoriſts, who in their cloſets, at a diſtance from buſineſs, have ſpun their airy impracticable cobwebs, for modelling the human conſtitution.

Some of the company ſmiled at Eugenio's raillery and zeal for the honour of modern times, which appeared equal to Sophron's, for that of antiquity.

After a little pauſe, I much wonder, ſaid Sophron, that Eugenio, in recounting the many advantages of modern education, has forgot to mention the wondrous care of ſome modern nurſeries to model the heads, as well as hearts of their pupils, notwithſtanding the impracticability he contends for. I remember an age or two ago, it was the eſtabliſhed plan of ſome public ſeminaries, to reduce the ſize and form of the underſtandings of youth to the ſame ſtandard; — to inſpire them with a ſlaviſh regard to authority, merely ſuch, without conſidering its foundations; — to exclude all free enquiry, and ſuch improvements as were unfavourable to received opinions; — to breed an implicit reverence and attachment to conſtitutions of an unfriendly and excluſive nature, excluſive of all but ſuch as had the good fortune to think in a certain way, or who, if they could not, had verſatility enough to profeſs they did. Were not the youth taught, that all innovations whatſoever were pernicious and diabolical, and that different ſentiments even in points not eſſential, were incompatible with peace and unity? And as to the uſeful knowlege which thoſe modern inſtructors retailed, how was it to be found there, where languages and names were taught, rather than things; — where a lame and barren philoſophy was inculcated, to ſupport a lame and unnatural theology; — where the youth were inſtructed in arts that at beſt were inactive and loquacious, or elſe ſubſervient only to the grandeur and affluence of a particular order? What encouragement to ſearch after truth, or honeſtly adhere to it, where thoſe qual-

ties were in higheſt vogue, which were foreign to true merit, and of partial influence, ſuch as an implicit faith in authority, ſuppleneſs of conſcience, obſequiouſneſs to ſuperiours, and a violent antipathy againſt thoſe who were ſo unhappy as to differ from them? Whereas, were not a cautious diſtruſt of authority, an inclination to weigh opinions and things, a largeneſs of mind, that ſpurned at wealth and power, when they were to be purchaſed at the expence of integrity or manhood, and an implacable indignation at all kinds and degrees of impoſition, fraud and tyranny, were not theſe the moſt obnoxious qualities a man could poſſeſs, and certain preludes to poverty and diſgrace? I doubt theſe modern practices have eſtabliſhed the very monopolies of which Eugenio ſeems to be ſo afraid, and are the moſt effectual way of laying embargoes on the joint iſſue of wit and liberty; to which I muſt ſay, by the bye, antient prudence was pretty much a ſtranger. — But I fear this hopeful buſineſs of trimming men's underſtandings, the peculiar excellency of modern education, according to Eugenio, will always proſper admirably, while it is in the hands of a ſet of men, who have a ſeparate, and often an oppoſite intereſt to that of mankind, and have been generally the greateſt patrons and tools of tyrants and ſlaves.

Eugenio was going to reply, when Conſtant, taking up the diſcourſe, ſaid, whatever zeal Eugenio has diſcovered in defending modern times, and modern forms of government againſt the attacks of Sophron, I do not think he has paid great reſpect to that common nature, of which he, and all of us have the honour to partake. His principles ſavour of too much freedom for me. He is for ſapping the foun-

dations of all education both antient and modern. The principal difference which Sophron inſiſted upon as characteriſtical of antiquity, and in which its ſuperior excellency above modern times ſtands confeſſed, I mean that of moral and political culture, he has plainly given up. He hinted indeed by the bye, the care of the moderns about manners, by means of ſome ſchool ſeverities, and the choice of family or travelling tutors, who are conſidered as obſequious and faſhionable domeſtics, and bargained for juſt in the ſame manner, though perhaps with leſs ceremony and caution, than grooms and cooks. I am ſurprized however, that he forgot to ſupport this part of his argument, by the notable concern parents ſhew to form the manners of their children by means of dancing ſchools, thoſe elegant nurſeries of politeneſs and decorum, in which they far tranſcend the antients. For, beſides the methods of polite addreſs, which they are taught there, the company of the ladies is a wonderful inſpirer of fine ſentiments and tender paſſions, an excellent ſpur to a genteel demeanour, and acquaints the raw unpoliſhed youth, with all the graces and modern decorums of faſhionable converſation. And when the principles of thoſe ingenious arts taught there are ripened, and brought to perfection by the many ſerious lectures read at home, inculcated in all the companies, and practiſed with the utmoſt ſolemnity and addreſs in the politeſt aſſemblies, no wonder if the pupil comes abroad into the world completely faſhioned in every point of manners. Forgive me, gentlemen, if I expreſs myſelf aukwardly on ſo polite a ſubject. For I would not let Eugenio's argument ſuffer thro' an undeſigned omiſſion.—He being ſenſible however, that Sophron had the advantage of him as to the

more ſubſtantial part of the argument, goes to work artfully enough; he does not attempt to invalidate his evidence, but endeavours to ſhew the fact to be a perfect trifle, a mere dream of ſome ſpeculative law-givers, who amuſed themſelves with refinements above the pitch of nature. Diſintereſtedneſs of public ſpirit, and the like old-faſhioned virtues, are down-right cant, and the pretenders to them are only a more refined ſpecies of Don Quixotes. Theſe are courtly maxims, and he does well to maintain them, though in a diſguiſed manner, that he may the better define thoſe tools of power whom he profeſſes to patronize. Be that as it will, they are the natural reſult of his free principles. For man, according to him, is not a proper ſubject of moral culture. If his head be but well-inſtructed, his manners may ſhift for themſelves. It is idle or unjuſt to meddle with them. They are neither to be made nor mended. His character is as flexible as his fortune, and plant what opinions or habits you pleaſe, the accidents of a day may root them up, and place new ones in their ſtead. This is the ſum of Eugenio's argument. Pray, Sir, what is your concluſion? That we are to take no care about the morals of youth, and lay them under no reſtraints, but leave them to chance? According to this way of reaſoning, we muſt not ſow our fields with corn, becauſe a mildew may blaſt it, nor cultivate our gardens, becauſe the rankeſt weeds ſhoot up in the moſt improved grounds. So we muſt not inſpire with good principles, nor accuſtom to honeſt habit, becauſe vitious ones may deſtroy them.

Who does not know, that the mind is ſo fruitful a ſoil, that if you let it lie fallow, eſpecially in that ſeaſon when its vegetative virtue is ſtrongeſt,

nay, and are not able to ſow and impregnate it richly, not only with knowlege, but with ingenuity and every virtue, it will, nay, and muſt be overrun with the moſt baneful weeds. But, ſays Eugenio, it is all ſuperfluous labour: for ſuch weeds will ſprout up in ſpite of all your pains, nor can you have any ſecurity againſt them. But I will venture to ſay, that virtue, when deeply rooted in a mind, is a noble fence and ſecurity to itſelf. It may indeed be ſometimes, nay, and often is nipt in the bud, by the hand of a rude invader, or the accidents of ill weather. But if it is become a native of the ſoil, and grown to an head, it will ſtand the ſhock of many a ſtorm, and hardly will any violence or art be able to tear it up. Nay, I believe I may affirm it, as a maxim, confirmed by the experience of all ages, and confuted by no one example, 'that 'virtue, genuine virtue, reared by a juſt knowlege 'of the human conſtitution, ſtrengthened by habit, 'and ripened by time, is incorruptible from within, 'and invincible from abroad.'— I do not pretend to ſay that the fineſt moral culture is always ſo ſucceſsful as we could wiſh; but as far as it goes, it always leaves good effects behind it. Cannot Eugenio's own experience, as well as his reflection on former ages, afford him many inſtances of its ſalutary influence? Have not whole ſtates throve and flouriſhed in conſequence of a good education that was interwoven with the frame of their government? Was not this the foundation of their virtue, grandeur, and felicity? When that was neglected, did they not become degenerate, abject, and contemptible?

But here Eugenio reclaims, and thinks they went too far;— that they had nothing to do with the pri-

vate taſte and conduct of the citizens; — that mens fancies, appetites, and paſſions are of their own juriſdiction; — and to uſe force or any kind of conſtraint here is an incroachment upon one's natural right and liberty, and introduces monopolies, and civil as well as prieſtly domination, with their frightful attendants.

Were I convinced of the juſtice of thoſe concluſions of my friend, there is none who would reject the principles from which they flow with greater abhorrence than I ſhould do. For liberty, gentlemen, is the Palladium of Britain, the Palladium of mankind, which while we retain, we cannot be deſtroyed by any power whether domeſtic or foreign. But is it any incroachment upon this liberty, to take all wiſe and juſt precautions to promote and ſecure the virtue and good manners of our country, not only by equitable laws, but by ſalutary inſtitutions? Is it any invaſion upon our liberty to ſubmit, with a free and full conſent, to be governed by whom we pleaſe, and in the beſt manner, to ſubmit to regulations which only reſtrain us from doing ill, and habituate us to a conſtant courſe of doing well? For my part, I am not ſo haunted with the frightful phantoms either of prieſtly or civil tyranny, as to be terrified with names, the appearances of monopolies, ſeparate intereſts, jarring governments; I ſay, I am not ſo haunted with ſuch bugbears as to reckon our liberty either of thinking or acting impaired by ſuch diſcreet proviſions and orders as the wiſeſt ſtates have in all ages contrived to promote a good taſte, and a right ſpirit and conduct, among the people.

But, that I may illuſtrate what I mean by particular facts, and not by looſe and general obſervati-

ons, and likewiſe ſhew the advantages of a right moral culture, and that it is no Utopian ſcheme to form manners, as well as to communicate knowlege, I beg leave to give you a ſhort account of the Spartan education and manners.

The youth of this ſober republic were accuſtomed to the ſtricteſt temperance and abſtinence in diet, to go bare-footed, to wear only one garment, and to endure all kinds of hardſhip. They were continually employed in ſome laborious exerciſe or other, hunting, riding, wreſtling, throwing the javelin, mock-battles, and other warlike ſports. Parents did not educate their own children, but at a certain age gave them up into the hands of the public, which put them under the moſt inflexible diſcipline and authority. Their maſters or inſtructors were elder citizens, or ſuch as had been employed in the higheſt offices. If any complained of the ſeverity of their corrections, it was infamous for their parents not to beat them again for their pains; becauſe their complaints were deemed unreaſonable, and the inclination to complain unworthy of a noble mind. Their life was the remoteſt from pleaſure and luxury that could be. They were forced to bear hunger and want, or to ſhift for themſelves by all the methods of ingenuity they could think of, to endure heat and cold, toil and diſappointment, alarms and watching, every thing, in ſhort, that could harden their conſtitution and try their courage. The boys were not found fault with, if they boxed whenever they met; nay, there were periodical whipping bouts, in which the young rogues were beaten moſt ſoundly at the altar of Diana Taurica, in the preſence of their parents and relations, who exhorted them to bear their blows like true-hearted young Spartans. Such

was their patience and reſolution, that we are aſſured by good authority, that ſome of them would bleed to death under the laſhes which they received, rather than betray an unmanly ſoftneſs. In ſome of their ſham fights, particularly their Plataniſtae, of which Cicero tells us he was an eye-witneſs, the ſame unrelenting ſpirit appeared. Thoſe battles were fought with ſuch wonderful contention of fiſts, and teeth, and nails, that the combatants would ſooner die than own themſelves vanquiſhed. And indeed what other ſtate can match the inſtance of the boy, who allowed his entrails to be eaten, rather than diſcover the ſtoln fox he had hid under his garment? The honours which were ſhewn them at the time, and the diſtinction which was ever after paid to thoſe who had ſignalized themſelves for their bravery and conſtancy, both in thoſe ſevere trials, and in their other martial conteſts, gave a wonderful edge to their ſpirits, and was a continual ſpur to manly atchievements. The national ſongs and hymns they were accuſtomed to hear and learn, contained the praiſes of heroic valour and heroic deeds, performed by Gods and men; and particularly, lofty encomiums upon their gallant countrymen, whoſe virtue entitled them to the applauſe of the public, and the admiration of poſterity. Theſe, therefor, inforced by harmony and numbers, did early and ſweetly inſtill into their minds the contempt of life, and wealth, and pleaſure, and the love of honour, of liberty, and their country. In ſhort, the public muſic, feſtivals, ſpectacles, and all their ſports and dancing contributed to raiſe their courage, to recommend virtue, to render them obedient to the laws, and loyal to their country.

Such culture produced an acute, ſober, brave,

and virtuous youth. The people ſeemed more a band of heroes than of ordinary men. If it is the genius and privilege of philoſophy to beſtow a ſuperiority to pleaſure and pain, an undaunted fortitude amidſt dangers, a contempt of death, and an inviolable attachment to one's country, then were the Spartans philoſophers in the ſtricteſt ſenſe, eminently ſo. They were equally formed to command or obey. All notion of private property and private intereſt, was loſt in the moſt diſintereſted regard to the public weal. They were renowned for their union, temperance, and juſtice; ſo that they became the arbitrators of differences between contending ſtates, the ſcourge of tyrants, and the guardians of the liberties of Greece. — In this flouriſhing condition did they continue for many years, free and uncorrupted at home, great and independent abroad; while they obſerved the inſtitutions of their renowned lawgiver. But no ſooner did they depart from theſe, and relax the public education and diſcipline, than they grew diſſolute, luxurious, divided among themſelves, ambitious of foreign power and conqueſts; and fell a prey to petty tyrants at home. So different are the effects of culture, or the neglect of it!

This inſtance, among many others, may convince Eugenio, that man is no improper ſubject of moral culture, and is an inconteſtible proof of the amazing hold which may be taken of the human heart by right culture; and that it is not a viſionary project to attempt to improve his better part.

Now, let me aſk him, was it any incroachment upon Lacedemonian liberty, which a wiſe man would condemn, to inure the youth to ſober fare, and coarſe cloathing, to bear hunger and thirſt, and all weathers, to watch, contrive, toil, and ſuſtain a-

larms and dangers, calmly and without fear? Would we condemn this oeconomy in a private family, and ſhall we cenſure it in a ſtate? — But Eugenio perhaps thinks it a terrible abrigement of liberty to have been confined to black broth, and one ſuit, or faſhion of cloaths, and would have grumbled ſadly at their long faſts and nightly excurſions. Poſſibly theſe might not ſuit an Engliſh taſte and conſtitution; but can he blame the Spartan law-giver for the high opinion he endeavoured to give them of his laws, and the mean one he gave them of property, wealth, and ſenſual pleaſure, which cramp or ſoften the mind? Was it wrong to propagate among the people, by the whole train of his policy, ſuch lofty ideas of their country, ſuch a reverence for its conſtitution and magiſtrates, and ſuch an eſteem of thoſe virtues which promoted its proſperity and grandeur? For my part, I do not remember that any monopolies were erected, or any ſeparate intereſts, or deſpotic deſigns ſet on foot, in conſequence of propagating ſuch principles, or preſcribing ſuch rules of action, even under very ſevere penalties.

It is upon the account of this public and moral ſtrain of culture, that I agree with Sophron in admiring ancient wiſdom, and cannot help thinking that antient politicians either underſtood government better, or had the intereſt of mankind more at heart, than modern ones, as it is of more conſequence to make men good citizens, than good ſcholars, or ingenious tradeſmen; and as happineſs is more intimately connected with virtue than with knowlege. Nor would I aſcribe this ſo much to any ſuperiority of original genius, as to their better education. For we ſhall find it true, 'That as 'ſtates owe much of their grandeur to thoſe great

'men who riſe in them from time to time, ſo the 'good conſtitution, and wiſe orders of ſtates, are 'the nurſeries which produce the greateſt men, and 'the nobleſt virtues.'

Eugenio looked ſomewhat oddly at ſome parts of Conſtant's diſcourſe, and ſeemed ready to reply, when Hiero interpoſed to this effect.

I am glad that Conſtant appealed in this debate to experience and facts, and did not oppoſe Eugenio only with vague and general obſervations. I applaud his zeal in defence of moral culture, and the preference which he gives it to all other improvements. The inſtance he brought of the amazing efficacy of the former, to give a deep and laſting, nay, an almoſt indelible impreſſion to the manners of men, appears to me ſtrong and full to the point. Yet, gentlemen, I cannot help regretting the weakneſs and imperfection of human wiſdom, in the very example he has adduced.

Even the admirable inſtitutions of Lycurgus (I hope Conſtant and Sophron will forgive me) appear in my mind defective, and perhaps too ſavage; I ſaid defective, becauſe he had too little regard to the intelligent part of our frame, by his baniſhing all learning, and moſt of the polite and civilizing, as well as manual arts of life from his ſtate; and conſequently he attempted to diſſolve that connection, which nature has eſtabliſhed between our heads and our hearts, or ſentiments and paſſions. By this he robbed his people of many innocent and agreeable entertainments, made them inhoſpitable to ſtrangers, who would have introduced or improved thoſe arts, and engaged them in an uſeleſs, and often a pernicious idleneſs.—A Spartan was only a gentleman and a ſoldier. He would neither plough his ground, nor

learn a trade, but only fight and conquer, or elſe die.

I ſaid alſo, I thought the ſtrain of his policy was in ſome reſpects ſavage; both becauſe he allows too little play to the moſt tender feelings and paſſions of human nature, and upon the account of the barbarity of ſome of its inſtitutions, if they were really his. All education, whether public or private, muſt be founded on nature, muſt give ſcope and exerciſe to the original principles of the human conſtitution, and muſt proceed, if it would proceed upon a bottom ſufficiently extenſive, and with any probability of ſucceſs: I ſay, it muſt proceed upon the gradual and ſucceſſive evolution of our various powers and paſſions, but eſpecially the ſocial ones, in the ſeveral periods of life. Inſtead of this, he laid too early, and perhaps too ſevere reſtraints upon the parental tenderneſs, by taking from parents, both the property and entire education of their offspring, and ſubjecting the children to the command and correction of other parents. By this means he ſtifled, in a great meaſure, the tender charities of fathers, ſons, and brethren, and of conſequence cut off many of thoſe endearing offices and joys which are the chief band and entertainment of private and domeſtic life. Therefor I do not ſo much wonder that Lacedemonian parents could, without any pity or remorſe, diſpatch thoſe innocent babes who were born lame or deformed, and, as they thought, like to prove unſerviceable to the ſtate.

But I cannot reflect without horror on the inhumanity of the Cryptia, thoſe nocturnal expeditions of the Spartan youth, when they lay in ambuſh for the Helots in the fields, and butchered thoſe honeſt ſlaves in cold blood, who provided them with bread,

and did all their drudgery, that they might learn by this inhuman practice, the heroic arts of conquering and killing.

The cutting off all intercourſe with foreigners, did effectually put a ſtop to all thoſe duties of hoſpitality, which have the fineſt tendency to open and humanize the mind, and poliſh the manners. — It is true, their legiſlator intended, by theſe reſtraints and ſeverities, to ſtop ſome of the common ſources of corruption, and to form a brave, warlike, unconquerable people; but, I hope, men may be made brave without being inhuman, and corruption be excluded otherwiſe than by checking the moſt gentle and generous paſſions. Therefor, though the public turn of their education, and that concern for the virtue of their manners, is a noble pattern, worthy the attention of the moderns, yet I would not recommend them as a proper model, in the inſtances now mentioned.

But while I have ventured to offer this caution with regard to the Spartan education, I would beg leave to add one remark more upon the general ſtrain of education among almoſt all the antients, which I think defective in one particular.

I cannot but applaud the pains they took to cultivate a love to their country, and to direct their ambition and employments to the public good; but I complain that the benevolent principle had too partial and excluſive a turn with regard to mankind. They were taught to look upon their country as the ſole public, and to conſider themſelves as in a ſtate of war with all the world beſides, whom they conſidered as barbarians, and uſed like ſlaves, when conquered. — Even the more enlightened Greeks

thought the reſt of mankind the baſtards of nature, or a lower ſpecies of creatures; and thoſe laws of hoſpitality, which were in ſuch vogue among them, and which, as far as they went, were amiable bonds of union, and friendly, yea, family-leagues, did chiefly, if not ſolely reſpect thoſe ſtrangers, who were Greeks by blood or alliance. Hence it happened, that thoſe ſocial affections, which ſpread through their private communities with ſuch a ſalutary influence, often inſpired them with ſullenneſs and animoſity towards people of a different nation, and formed ſtrong confederacies, excluſive of the rights and intereſts of mankind, and frequently oppoſite to them. You who know the hiſtory of antient times, particularly the Roman ſtory, will remember many diſagreeable inſtances of this truth.

I would now make a few remarks on what Eugenio ſaid towards the end of his diſcourſe, of the unfitneſs of our nature for moral culture. Had he taken a more extenſive view of it, I imagine it would have appeared to him not only leſs ſhaded, but an admirable ſubject of culture, and adapted to many excellent moral as well as intellectual purpoſes. I allow that man is ſelfiſh, ſtrongly ſo, if my friend means by it that he ardently wiſhes, and unwearied-ly purſues his own happineſs, or what he thinks ſuch. But he is kind and generous withal, bent upon promoting the happineſs of others, and never better pleaſed with himſelf than when he has done ſo. I appeal, gentlemen, to your experience of nature in the infant-age, when its dictates are moſt artleſs and undiſguiſed. How prone are children to pity, and take part with the weak ſide! With what affection and gratitude do they eye their parents and nurſes, or thoſe who have done them a kindneſs!

So that, I believe, we ſhall find they will ſooner forget injuries than favours that have been done them in their childhood. Eugenio ſays, that man is a proud, ſtubborn, fierce, and revengeful animal. It may be ſo; but he ſhould have added too, that there is no creature more mild, gentle, docible, and tender-hearted. His pride makes him ſo much the more governable: for only humour his foible artfully, and you may turn him which way you will, and make him what you pleaſe. — But almoſt every thing has two faces, a right and a wrong; and in nothing does this duplicity of aſpect appear more glaring than in the ſubject before us. That quality or affection, which when viewed on one ſide appears fair and lovely, will, on the reverſe, ſtrike you with it's deformity. Eugenio fixing his view on the dark ſide, and being converſant with men of a certain character, obſerves ſomething that has the appearance of pride, and being accuſtomed to connect this name with the idea of ſomething vicious, he ſuppoſes that appearance to include in it an over-weaning conceit of one's ſelf, and a ſullen contempt of others; and this, by a quick tranſition, he aſcribes to the whole ſpecies without exception: but when I ſurvey the ſame quality, or rather appearance, on a more favourable ſide, I call it ſelf-eſteem, or a ſenſibility of praiſe; and yet, perhaps, in compliance with cuſtom, which does not always diſtinguiſh very accurately between names and things, I uſe the general name, though in a more innocent ſenſe. What he, when viewing things in one light, calls fury or revenge; I, who conſider them in another, call by the ſofter name of juſt reſentment. That fierceneſs and obſtinacy of temper, which are ſo blameable when directed to wrong objects, I would call courage and a no-

ble ardor, when engaged in the proſecution of what is right. It is partly for want of attention to thoſe ſubtil differences of things, and the confounding them under common names, and partly the making qualities peculiar to ſome individuals of our acquaintance, from whom we take our meaſures, characteriſtics of the whole ſpecies; I ſay, it is this unphiloſophical conduct that has introduced ſo much ambiguity and confuſion into moral ſubjects, and which has particularly rendered obſervations on human nature ſo looſe and uncertain.

But not to diſpute with Eugenio about the meaning of words, thoſe very qualities which he thinks ſuch obſtacles to moral culture may be employed as inſtruments for the conducting it more ſucceſsfully. That pride which he finds fault with, may be improved into a juſt ſenſe of the dignity of our nature, and be made a ſpur to emulation and di igence, as well as a guard to virtue. The ſelfiſhneſs which he aſcribes to the ſpecies, may, by being well informed and rightly conducted, nay, and will lead to the ſame virtuous and honourable activity in ſerving the public, as the moſt diſintereſted and benevolent affections. In ſhort, I do not know a ſingle paſſion that is of the original growth of our nature, which may not ſerve as a foundation for ſome virtue, or to be in ſome meaſure miniſterial to it. Let nature therefor be directed right, and paſſions, by means of proper diſcipline, be kept within the bounds preſcribed by it, and the pupil will imbibe ſuch principles, and contract ſuch habits, as muſt render him wiſe and good, happy in himſelf, and truly uſeful to others.

I perceive, ſaid Simplicius, it is a difficult matter to avoid running into extremes in giving one's opinion upon ſo intereſting, and withal ſo ordinary a

ſubject as is that of education. It is generally allowed to be the art of forming or training up men. But it is not ſo generally agreed in what this art conſiſts, or how it is to be managed. According to the different proſpects which people have taken of the creature who is to be formed, and the more or leſs important light in which they have viewed the ſeveral parts of his conſtitution, they have ſet about this forming buſineſs in different ways, and thought it a more eaſy, or a more difficult matter. Eugenio thinks our head and hands the only proper ſubjects of education. Sophron and Conſtant make it the heart, or at leaſt ſeem to give it the preference. Eugenio calls this an impracticable ſubject, and all moral culture the next thing to chimerical. Hiero ſeems to think this an eaſy buſineſs, and that nature does as it were bend itſelf to the hand of culture. Such differences in opinion, and conſequently in practice, we find to be national. In ſome countries the imagination is thought the principal faculty in man, and therefor the arts dependent upon it are chiefly valued and taught. So that the education there lies in forming and cultivating it, and the youth are accompliſhed in painting, poetry, ſculpture, muſic, and all works of taſte. In other countries or ſocieties at leaſt, man ſeems only to be conſidered as a religious creature, and therefor the only education there that is worth naming, is the breeding up prieſts and eccleſiaſtics of every tribe. War ſeems to be the ſole education of ſome countries, as it was of Sparta and antient Rome likewiſe, if we add eloquence to it. In Athens, man's political character ſeems to be chiefly regarded, and in this both ſophiſts and philoſophers, who were the profeſſed teachers, agreed, to direct the views of their pupils to make

a figure in the republic, as able ſpeakers and ſtateſmen, or good citizens. If I durſt hazard a criticiſm upon the genius of Britain, in the affair of education, I ſhould ſay, that it conſidered man in a greater variety of lights than any other nation whatever, and that accordingly, education takes a more extenſive range here, than any where elſe. But was I to gueſs at that part which has the aſcendant over the others, I ſhould ſay that Britain chiefly regarded man in his active capacity, or as a creature made for buſineſs, yet in too narrow and contracted a ſenſe: I mean with a view only to his own private intereſt, or that of the particular order to which he belongs; and therefor the grand hinge of education turns upon 'teaching a craft, or expeditious art of acquiring wealth and pow-'er.' Accordingly, look through all profeſſions, and obſerve the maxims which govern them, and you will ſee them point out an unerring ſteadineſs to this ſcope. Phyſic, law, and divinity, are conſidered, as Sophron remarks, only as lucrative employments, and the whole previous courſe of ſtudy is gone through as an inevitable drudgery for the ſake of the fees and a living. The ſoldier talks of his country, but fights for his pay, and would gladly ſell out in the time of war, could he afford to live without pay, or do it with a good grace. In ſhort, the merchant, the artificer, and too often the ſtudious drudge, for what do they toil and ſweat, and drag out a tedious apprenticeſhip, but to make a fortune, or at leaſt to earn a tolerable livelihood? Gain or intereſt, in ſome ſhape or other, is the God, the preſiding, the all-directing Genius of Britiſh education, and hardly will any man eſcape ridicule, who ſeriouſly profeſſes to regard the public in the buſi-

neſs which he chuſes for life, or who ſacrifices either eaſe or fortune, or power to it, but in hopes of more ample returns for his ſervice.

But whether thoſe remarks upon the genius of education that prevails here, or elſewhere, be true or not, I think one point is evident, 'That if educati-'on is indeed, what it appears to be, the art or 'method of forming man, then it muſt be ſo far 'defective, as it neglects to improve any eſſential 'part of his conſtitution, or beſtows the greateſt 'pains in cultivating thoſe powers of his nature 'which are of the leaſt conſequence to his own hap-'pineſs, or to that of others.' The moſt finiſhed education conſiders him as a complete creature, compounded of various powers, among which there is proper union and ſubordination; and as placed in different relations and connections to which thoſe powers point; and in conſequence of this joint view, it employs thoſe handles which nature affords, to improve and perfect his ſeveral powers of underſtanding, imagination, affection, and action, that he may uſefully and happily fulfil the duties which grow out of his ſtate.

Our converſation has chiefly turned upon his moral and political powers and connections, which are of great importance, and have been thought ſo by the wiſeſt governments. Eugenio thinks it a delicate and dangerous affair to meddle with thoſe, becauſe it may be improved by the managers of ſtates to whom ſuch a buſineſs is entruſted, and who are generally ambitious and deſigning men; I ſay, may be abuſed by them to forge fetters for the underſtandings of the ſubjects, or to incroach upon that freedom of action which nature bequeathed them, and which ſociety was deſigned to ſecure. I ſhall add

nothing to what Conſtant juſtly obſerved in anſwer to that ſcruple, but only this; that as Eugenio himſelf did not exclude the way of perſuaſion, which impoſes no kind of force on the reaſon or rights of mankind, ſo I ſee no harm in endeavouring, by repreſentations, natural or moral exhibitions, pictures, emblems, monuments, actions, or ſenſible entertainments, to impreſs the imagination and heart of man with a ſenſe of right and wrong, of virtue and vice; juſt and enlarged conceptions of the public, and of their connections with it; an high veneration of laws and orders; and an heroic love of thoſe duties that reſpect ſociety and mankind. Such impreſſions, he muſt allow, have nothing unfriendly or ſavouring of impoſition on the liberties of mankind, yet their efficacy on the minds of youth is very inſinuating, and almoſt irreſiſtible, and often productive of the moſt eminent virtues. Therefor I fancy my friend will hardly condemn thoſe ingenious arts, by which Sophron and Conſtant told us the legiſlators of antiquity uſed to form the imagination and taſte of their fellow-citizens, to a ſupreme reliſh of union among themſelves, of ſubmiſſion to the laws, or zeal for the public, and of all thoſe virtues which reſpect private or public life. And ſurely thoſe arts were not the worſe, nor the leſs likely to produce their effect, that they were interwoven with the laws and policy of the government, nor do we hear that they were ever employed as engines of tyranny or oppreſſion.

If Eugenio went too far in ſuppoſing this moral culture impracticable, I do not know, whether Hiero does not err on the other extreme, by imagining it too eaſy a matter. That we have principles which diſpoſe us for moral, as well as political culture, will

not I believe be called in queſtion, but we find thoſe often warped by a bad conſtitution, or ſtrangely perverted in their uſe and application. Were our paſſions balanced in juſt proportion with each other, and nicely matched with reaſon, the forming work might go on ſmoothly. But, alas! how ſeldom is this the caſe? Many natural and adventitious clogs ariſe, which make the teacher and pupil move heavily; and accordingly the road to learning and moral improvement has been repreſented by antient, as well as modern moraliſts, as lying up hill. Life itſelf has been called a warfare, and the paſſions deſcribed as the beaſt with many heads, with whom we muſt wage continual war. And is it not a common complaint, 'That good habits are eaſier effaced than bad, 'but that vice is learned without a maſter?' Would not one conclude from hence, that this is a native of the ſoil, but that the others are exotics, which muſt be forced up with artificial heat, and more than ordinary culture?

Upon the propoſal of theſe difficulties, the company fixed their eyes on Philander, as if they expected to hear his opinion. He continued ſilent a while, and then he ſaid, ſmiling.

I find, gentlemen, by the meaning of your looks, that I am called upon to give my opinion upon the ſubject of your debate. You have already ſaid ſo much on both ſides of the queſtion, that I ſcarce know what to add more. However, I will make a few remarks for form's ſake.

It muſt be confeſſed that there is a notorious difference between antient and modern education. The former was certainly more public and political. I do not know whether the latter be not more extenſively

active and practical. Antient politics regarded the arts of war more: the modern ſeem more ſtudious of thoſe of peace. Antiently men were conſidered in their moral and civil capacity, and accordingly were formed good citizens, ſpeakers, ſoldiers, and ſeamen; for the ſtrength and proſperity of the ſtate was ſuppoſed to lie in a numerous, brave, and well-trained militia, it being the received opinion, 'That thoſe only can be ſafe who are ſtrong; and 'that no people was ever well defended but thoſe 'who fought for themſelves;' and therefor the learning their exerciſes was a principal part of their education; but being leſs acquainted with trade and the mechanical arts, they were the leſs concerned about them. However, with regard to the general ſtrain of their education, it muſt be confeſſed, that one great advantage the antients had over us, was merely accidental, and not owing to their ſuperior ſkill: the Greeks generally ſtudied no language but their own; whereas a great part of our lives is ſpent in learning foreign or dead languages. What wonder then is it, that they underſtood the energy and beauty of their own tongue, better than we do ours; conſequently that they were better orators and poets, or more early applied themſelves to the knowlege of things than we; and had more time to ſpare for bodily exerciſes and political trainings? In this the moderns are more to be lamented than blamed. Beſides, the whole ſyſtem of politics is altered by the gothic eſtabliſhments introduced among us, and the vaſt increaſe of trade and navigation. A greater ſecretion is made in the different arts and occupations of life; theſe are diſtributed among different ranks and orders of men, which are kept quite ſeparate and diſtinct from each other. The buſineſs

of war is left to mercenaries, navigation to ſeamen, divinity to a particular order, and ſo of the reſt. But antiently theſe ſeveral characters might all be, and often were ſuſtained by the ſame perſons. From hence, and other circumſtances, it has happened that the moderns, and particularly our own country have conſidered man, as chiefly formed for private action, and thoſe peaceful arts and improvements that contribute not to the making him more brave, ſober, or public-ſpirited and politically good, but to the rendering his life more eaſy, comfortable, and affluent. Accordingly the turn of our education lies rather, as Simplicius obſerved, towards buſineſs and all the gainful profeſſions, or to thoſe practical arts which are connected with wealth and power. Therefor the prime art now ſtudied is to 'know 'the wants and foibles of others, that by ſupplying 'the one, and accommodating yourſelf artfully to 'the other, you may ſecure the main chance, and 'be as independent as poſſible on the reſt of mankind.'

To reach this end one applies to figures, the keeping of accompts, and to every branch of commerce; another plods at agriculture and country-buſineſs; one improves himſelf in the mathematics for the ſake of gunnery, fortification, navigation, architecture, meaſuring: another learns natural philoſophy, chymiſtry, mixing or working metals, and the like. By this means indeed, men become uſeful to the public, by diminiſhing the wants, and increaſing the pleaſures of life; and in this ſenſe may be called politically good: thus far our education profeſſes to go, but it does not, for ordinary, ſeem to aim much higher. The reaſon why the education which moſtly prevails, is carried on in the private

way by tutors, and boarding-ſchools, and why there is little or no public teaching in our univerſities, I aſcribe in a good meaſure to the temper of the nation, which is ſcarce flexible and tame enough for the public and authoritative way. Whether it be owing to our liberty, or the natural ſullenneſs of our temper, or to whatever other cauſe I do not know, but we cannot think of attending lectures, ſubmitting to forms and rigorous diſcipline, or going through a tedious academical courſe of ſtudies. And indeed, I deſpair of ſeeing any thing done in this way, unleſs our government were to interpoſe in a matter of ſuch public concern, and new model our education.

That indeed is an affair of infinite delicacy, and would require a thorough inſight into human nature, and the principles of government to execute well, without falling into the inconveniencies ſuggeſted by Eugenio. But without enquiring at preſent into ſo nice a controverſy, farther than has been already done by thoſe who have ſpoken before me; I would only take notice of ſome principles in the human conſtitution, which prepare it for the moral culture, thought neceſſary for its improvement; which will probably lead us to a more diſtinct view of the fitteſt ends and methods of education, and the cauſes of thoſe difficulties which Simplicius obſerved were often weighty clogs upon it.

I cannot help thinking that the ſtructure or organization of minds, if I may ſo expreſs it, is full as regular and perfect as that of bodies, and that all the faculties of the one are as complete in themſelves and ſubordinate to the whole, as the ſeveral parts and organs of the other. All bodies, whether of the vegetable or animal kind, tend naturally to ma-

turity, and the perfection of the reſpective ſpecies, and will attain it, unleſs they are hindered in their growth, or hurt by external violence. They are conſervative of their own natures, and when put out of their natural ſtate and poſture, ſeek to reſtore themſelves. Thus the human body, when nouriſhed by congenial aliment, and undiſturbed by force from without, continues growing till it has ſhot up into its full ſtrength and juſt proportions; and as it reſiſts and is armed againſt all violence, ſo when it is hurt, or any how diſordered, it has ſanatory principles within itſelf, by which nature, if not over born by ſuperior force, works off the diſtemper, and accompliſhes a cure. Now, I ſhould think it a ſtrange phenomenon in the order of being, if the analogy did not hold throughout, if there ſhould be ſo much coherence and ſymmetry, and ſuch principles of defence and ſelf-preſervation in inferior natures, by which they operate towards their own perfection, and nothing of this kind in ſuperior natures. Would not this argue impotence, or a ſtrange partiality, or ſomething worſe in the author of ſuch a conſtitution of things? But is this really the caſe? Is there not an evident growth in minds, a gradual expanſion of their powers, an aſcent towards perfection? They are naturally attractive of moral as well as intellectual qualities, find reſt in them as their proper element and centre, but are ſtrongly repulſive of all ſuch as are of a contrary nature.

The mind not only contains within itſelf ideas of the beautiful, decent, grand, and virtuous, but thruſts itſelf forward in purſuit of theſe, and is reſtleſs and unſatisfied till they are attained. Truth and

knowlege are its natural food, ſuitable and ſatisfactory to the intellectual eye, as light and verdure to the organs of ſight. Tho' the mind often falls into error, yet it never admits it but under the ſpecious appearance of truth. Vice is too ſhocking to be entertained as ſuch. It is always maſqued with ſome deluſive moral form, ſome fair pretence of honour, bravery, magnanimity, or at leaſt a neceſſary and innocent ſelf-regard. — Whereas candour, generoſity, friendſhip, benevolence, and in ſhort, all the virtues, appear always and in every light amiable without any varniſh or foreign ornament; the heart feels a thorough complacence in them, and in itſelf on their account. Theſe ſuſtain, nouriſh, and ripen it to perfection. When the mind is divorced and ſeparated from them, it is ſtrongly elaſtic, ſo to ſpeak, ſeeks to rejoin them, and like a bone out of joint, is uneaſy and pained till it be reduced to it's natural poſture. And though by continuing long in that unnatural ſtate, it ſhould become habitual, and conſequently be attended with no extraordinary pain, yet it is both deformed in appearance, and makes the motions of the mind irregular and troubleſom; nor can it, while it is affected in this manner, enjoy that pleaſure which ariſes from the ſound ſtate and exerciſe of it's powers. It is generally obſerved, that the natural ſtate of every creature, I mean, that which is agreeable to it's original conſtitution, and the order and ſubordination of it's ſeveral powers, is it's beſt, eaſieſt, and happieſt ſtate; and that every deviation from that ſtate, entails upon it a proportionable degree of pain and miſery. Now the violence which an ingenuous nature ſuffers, when the conſtitution and laws of it's being are violated, the ſtruggles which a ſenſe of honour and virtue make before they

quit their hold, the ſhame and remorſe which follow the corruption, with all the convulſions, the dread and reſolution of growing villany, I ſay, all theſe appear ſymptoms of an unnatural and perverted ſtate: whereas every ſtage of advancing virtue is a freſh addition to one's pleaſure, and gives a briſker tone to the ſeveral powers of action; conſequently, a progreſſion in ſuch a ſtate muſt be according to the order of nature, or the original conſtitution of the creature.

Man was made for a progreſſive ſtate, and, as he riſes from very ſmall beginnings, ſo he paſſes thro' a greater variety of ſtages in his progreſs to maturity, and continues longer in them than any other creature we know. It ſeems to be one of the fundamental laws of this progreſſion, 'That the inferi-'or and leſs noble powers or principles of his con-'ſtitution ſhould grow up and come in play before 'the higher ones, nay, and attain very conſiderable 'degrees of ſtrength; while the others have ſcarce 'made their appearance, or appear only in the bud, 'very weak and imperfect; even as trees put forth 'gems, and then bloſſom before the fruit unfolds 'itſelf.' In conſequence of this law, the firſt ſtage of our progreſs is, that of the ſenſe and appetite. Theſe ſoon attain their vigour, and get the ſtart of reaſon and all the upper faculties. They ſeem to be as quick and active in infancy, as in the prime of life, while there is hardly any glimmerings of thought or underſtanding. Hence it is, that ſenſible objects, which croud from all quarters upon the organs juſt unfolded into action, make the firſt, and conſequently a mighty impreſſion upon the ſuſceptible creature. And thoſe ſenſible wants which affect the preſervation and ſubſiſtence of the creature, ſolicit the appe-

tites with quick and conſtant returns. Theſe cannot be reſiſted without violence and pain. Mean time there is no ſuperior power to moderate their influence, and controul or correct the impreſſions of ſenſe. What is the conſequence? The creature muſt contract affections ſuitable to that ſtate, and as it's ideas are only ſenſible, thoſe muſt be of the ſame ſtamp; that is to ſay, the mind will only deſire ſenſible gratifications, which, being frequently indulged, will form a ſenſual habit and bent. This habit, having got early prepoſſeſſion, and if unchecked by parents and nurſes, having had full time to ſettle itſelf, gains the aſcendent over the mind, and often erects ſuch an empire over the other paſſions, as is very difficult afterwards to be ſubdued. The tyranny of appetite, and of thoſe paſſions grafted upon it, muſt be unavoidable, while parents and nurſes concur in indulging them and ſtrengthening their power;— while they even prevent their cravings,— and ſtir up the very paſſions they ought to quell and moderate. Thus, I have ſeen children ſcold ere they could ſpeak, and taught to ſtrike before they could cloſe their fiſts. Things going one at this rate, during the infancy of reaſon, appetite, and paſſion, elder brethren to it, as an able philoſopher terms them, prove too ſtrong a match for it, and carry all before them, ſo that it can ſcarce make head againſt thoſe it's elder antagoniſts. Whatever is thus grown habitual to the mind, is become ſo far natural, and cannot be removed without difficulty and force. The removal of old habits, and introduction of new ones, muſt therefor be a work of time, of much attention and frequent exerciſe. This, I apprehend, is one reaſon why moral culture, and the government of our

appetites and paſſions is repreſented as a ſtruggle, a fight, a progreſs up hill.

What renders the moral improvement ſtill more difficult is the early influence of the imagination, which ſeems to be the next power that opens and expands itſelf in the growth of the human mind. Thoſe, who do not attend to it, will hardly believe how buſy the minds of children are in obſerving every thing that is ſaid and done by people about them, in combining images and relations, drawing concluſions, and forming all kinds of aſſociations of ideas. A ſmile, a frown, a nod, or geſture, ſhall convey to them ideas of approbation or cenſure, complacence or diſlike, as ſtrongly as the moſt ſignificant language. The example or even ſilence of their parents ſhall be interpreted by them, as a ſilent ſanction of certain actions. A rattle, or any little gew-gaw, by having certain images of precedency, honour, or power annexed to it, may be as intoxicating to them, as a crown to perſons of full-grown underſtanding. An hobby-horſe, or a new ſuit of cloaths, beſtowed at an improper time, or accompanied with unfavourable circumſtances, may have as fatal charms to the young imagination in giving a wrong taſte of happineſs, in feeding improper paſſions, or in raiſing juſt ones beyond their true meaſure, as a woman or a golden bribe to a mature imagination. For it is not the real grandeur, or littleneſs of objects, but the opinions we form of, and qualities we annex of ourſelves, or are taught by others to annex to them, that give them all their power to move or enchant us one way or other. As the imagination of children is active and luxuriant, their ſpirits impetuous, their reaſon weak, and their experience ſmall, it is eaſy to ſee that, what from inſtruction, example,

converſation, and a thouſand little delicate circumſtances, the infant-mind may form infinite wrong aſſociations or opinions of good and ill, right or wrong. Theſe muſt iſſue in miſplaced or irregular affections and wrong habits, the ordinary ſources of vice and miſery. While there is ſuch a variety of avenues by which corruption may be introduced, as it works it's way ſo inſenſibly, and generally by ſuch ſlow degrees, is it any wonder to ſee this early ſeaſon ſo fruitful of extravagance and folly, and human characters ſo much daſhed, as we too often find them, with imperfection and vice, and that it proves ſo difficult to aſcertain either the riſe or progreſs of that corruption? Diſorder being once admitted and grown habitual, it muſt, conſidering the activity of the mind, increaſe, and become difficult to remove in proportion to the time and vigour of it's growth. And this cannot but prove a tedious proceſs. The falſe opinion muſt be rectified, and the wrong habits ſubdued; that is to ſay, thoſe exerciſes which have grown familiar, and conſequently agreeable, muſt be unlearned, and new ones entered upon. All this requires much diſcipline, reſtraint and ſelf-correction. This may farther account for the difficulties that are found in moral culture, many of which might have been prevented, had it begun early, and been rightly conducted.

It ſeems to be another law of nature in the growth and progreſs of the mind, 'That the exorbitancies 'it has run into in a previous ſtage, ſhould uſher 'in and be a foundation to the improvements of the 'next ſucceeding one.' It is experience that informs the judgment, without which the raw unformed creature knows not the conſequences of his own actions, nor how his paſſions will affect either him-

ſelf or others. Now, every miſtake of judgment, and exceſs of paſſion, having certain evils and ſufferings outward or inward, and often both accompanying them, ſerve to inform him what his conſtitution is, whence his good or ill ariſes, and what tenor of affection and conduct does beſt ſuit his ſtate and oeconomy. Thoſe ills, therefor, are of admirable uſe to correct paſt exorbitancies, and a proper baſis upon which to raiſe future improvements. They arreſt the attention, chaſtiſe the ſwellings of pride and ſelf-confidence, allay the heats of paſſion, and compoſe the ſoul to temperance, modeſty, fortitude, and humanity: In ſhort, they anſwer the ſame purpoſes to the mind, in directing and ſtretching it's powers, and working off that levity, froth, and other ill humours, which grow out of the inflammation of the appetites and paſſions, as vomiting, and other ſalutary diſcharges do to the body, which not only ſtrengthen the tone of the veſſels, but caſt off whatever is peccant or obſtructs the free courſe of nature. Every ſtage then of human life, is a ſtage of experience, and conſequently of diſcipline to that which ſucceeds it. Providence builds our improvement on our defects; wiſdom ſprings, if I may ſay ſo, from folly; and vice is made a miniſter of virtue. Therefor, we cannot complain of the difficulties which riſe in the way of moral culture, ſince they grow out of the progreſſive and probationary ſtate of our being, and carry us forward in our progreſs towards the maturity and perfection of our nature. It is the part of a diſcreet tutor to take advantage of thoſe unavoidable miſtakes and luxuriancies of nature in his pupil, to prune them mildly without impairing the vigour of their growth, and to make him draw

from his own experiences the moſt inſtructive leſſons and examples of his future behaviour.

After what has been ſaid, it is eaſy to ſee what we muſt judge of the maxim, that 'vice is learned 'without a maſter.' Becauſe it ſometimes preceeds verbal inſtruction, we cannot therefor conclude, that it is antecedent to example, and all other kind of foreign influence. The ſlighteſt occaſion, as was obſerved, conveys impreſſions, and unites ideas which have no manner of relation or connection in nature; yet the thoughtleſs creature, from finding them once or oftner aſſociated in conſequence of the ſame, or a like accident, ſhall judge them inſeparable companions, and act very wrong upon ſuch a ſuppoſition. Thus, a child being encouraged once or oftner by indiſcreet parents in certain acts of petulance or imperiouſneſs, ſhall connect ſuch a behaviour with ideas of courage and honour, and glory in it, nay, hardly quit that opinion, when he is beat for continuing to act agreeably to it. Others, being forced to endure a tedious attendance on religious exerciſes, the meaning of which they do not comprehend, and ſuffering ſevere reſtraints during their continuance, are, I fear, undeſignedly taught to annex ideas of moroſeneſs and ſeverity to religion, which are very incompatable with it's nature But, without pretending to diſtinguiſh, what it is perhaps impoſſible to do, between the ſecret workings of nature, and the acceſſions of art, or the influence of external objects in the progreſſion of the infant-mind, it ſeems probable, that neither virtue nor vice, conſidered as moral diſpoſitions and habits, are quite untaught, but have equal need of objects and occaſions to form and ripen them; which can never be wanting, while man is ſo active a creature himſelf,

and has so many persons about him to tincture his opinions and manners.

If the other part of Simplicius's difficulty be admitted for true, which some will dispute, *viz.* 'That 'it is easier to decline from virtue, than to shake 'off vice,' some account may be given of it likewise. A great variety of movements and passions enter into our composition, any one of which going wrong, or exceeding the just tenor, destroys the balance, and consequently lets in disorder. But, virtue cannot be strictly maintained, unless the whole frame be sound and well-poized. This requires a constant guard and close attention to every part; whereas negligence and inattention cost us no trouble. It is only neglecting to keep the balance even, and disorder ensues. But though slighter failings, a fit of passion, for instance, or ill humour, may proceed from inadvertency, yet it is a difficult matter, and requires gradual training, and no small violence before an ingenuous and honest mind can be thoroughly debauched. Vice must advance slowly; — first disguise itself, as I hinted before, under an honourable appearance of some virtue, suppose, which resembles it most; — next shew one of it's features, and when this is familiar, produce another; at length necessity will join it's plea for the appearance of a third, and so on without end. Every advance is with reluctance, and comes attended with pain. It is amidst infinite struggles, with the remaining seeds of honour and ingenuity, that the degeneracy becomes total, and the villain is completed. He is scourged through every stage of the depravity, till by the frequency of the blows his mind grows perfectly callous and brawny. Hardly can any efforts of culture re-

cover ſuch a creature. When the corruption is coming on, it is eaſier to prevent it's growth; but as it requires leſs labour to make a wound than to cure it, to break a bone than to reduce it, ſo it holds in mental diſorders; it muſt be an affair of leſs trouble to undo, than to reſtore a good affection or habit of mind.

Thus, whether we reflect upon the organization and progreſſive nature of man;— the duplicity of his frame, compounded of ſenſe and thought, reaſon and paſſion, and of various affections balanced and contraſted with each other;— together with the interfering intereſts that muſt ariſe from thence in the mixed drama of human life;— or whether we conſider the influence of example, authority, cuſtom, inſtruction, and the early aſſociations of ideas which depend on a thouſand minute and almoſt imperceptible accidents, we need not wonder that our life has been repreſented as a ſtate of warfare, or that the moral diſcipline is accompanied with many difficulties. Yet Simplicius will give me leave to ſay, that the inſtances which have been produced, concur in proving man to be a moſt fit ſubject of moral, political, and every other kind of culture.

From this detail it likewiſe appears, that the principal END of education is to 'form us wiſe and good 'creatures, uſeful to others, and happy ourſelves.' The whole ART of education lies within a narrow compaſs, and is reduceable to a very ſimple practice; namely, 'To aſſiſt in unfolding and exerciſing thoſe '*natural* and *moral* powers with which man is en-'dued, by preſenting proper objects and occaſions; 'to watch their growth that they be not diverted 'from their end, or diſturbed in their operation by 'any foreign violence; and gently to conduct and

'apply them to all the purpoſes of *private* and *public* 'life.' This is but repeating the maxim of antient wiſdom to *follow nature*.

But, as the creature is frequently debauched in his principles and manners very early by various unavoidable accidents, it becomes a *ſecondary* and *inferiour* part of education, 'To rectify his diſpoſition, to weed out thoſe principles and habits, which 'have been planted in his mind, and to reſtore it 'to it's ſound and healthful ſtate.'

The firſt, I would call the *plaſtic*, or *forming* part of education; the laſt, the *ſanatory*, or *reſtorative* part, which comes in as ſubſidiary to the other, and is often neceſſary to ſupply it's defects, and rectify its errors.

Let man's genius and diſpoſitions be what they will, it is plain that it is not the intention or buſineſs of education to give him any new capacities or ſprings of action, but to direct and cultivate thoſe he has. The grand queſtion is, 'How this aim is 'to be attained.' I conceive it is attainable principally by theſe three ways. 1. By inſtruction; 2. By habit; and 3. By example: all which are comprehended under the common name of *culture*. Theſe are the great engines by which the whole buſineſs of education is conducted, the tools with which the tutor is to work, or the ſcaffolding by which the child is to be reared up to a man; any one of which being wanting, it muſt be lame and generally abortive.

To theſe correſpond as many principles of our nature, which are the handles that culture takes hold of, to render thoſe ſeveral methods effectual, and make us the creatures it would have us. To *in-*

ſtruction anſwers the love of knowlege, or curioſity and docility. To the *ſecond* correſponds that aptitude we have to contract habits, or a certain readineſs and pronneſs to repeat what we have often done; for which diſpoſition I do not know any name in our language. To the *third* is adapted the ſpirit of mimicry, or the love of imitation, than which there is not a more powerful principle in human nature. This was the Δύναμις Μιμήτικη of the antients, to which they traced many of the arts and pleaſures of life.

By means of theſe diſpoſitions, man becomes a fit ſubject of culture, and is laid open to the influence of it's engines. And according to the inſtructions which he imbibes, the habits he contracts, and the example by which he is formed, ſuch kind of creature will he become, virtuous or vicious, uſeful or inſignificant. As thoſe three principles lay out education into three important branches or parts, ſo it will be the more perfect, in proportion as they are diſcreetly mixed and diſcreetly applied.

Which of thoſe engines is likely to be moſt effectual in the culture of the minds of youth, and in what manner they ſhould be mixed and applied, I now refer, gentlemen, to your conſideration: but as ſuch an enquiry is of a delicate nature, and might prove tedious, I do not know, whether we had not beſt adjourn the preſent debate to another evening, and in the mean while beſtow a few thoughts on the ſubject, that we may be riper upon it at next meeting.

The company approved of Philander's propoſal, and, after a liberal, but innocent glaſs, broke up the meeting.

DIALOGUE XIV.

EUGENIO aſked me the other day, as we were going to viſit Cleora, to let him a little into the character of her Guardian, as I had once promiſed to do.

You ſhall hear, Eugenio, ſaid I, what I know of him; and becauſe I believe you love to hear whatever has a relation to Cleora, I ſhall the more willingly gratify you.

Pray do then, replied Eugenio haſtily, without any more of your prefaces, and for my ſake purely; for I ſuppoſe the ſubject will be no gratification to you.

Know then, ſaid I, that Phylax was once in the way of trade, and has had very large dealings, which gave him an opportunity of converſing with people of the beſt rank and faſhion. By his induſtry and untainted honeſty, he ſoon acquired an eaſy fortune, which he did not ſeek to increaſe, it being one of his maxims, that an overgrown eſtate is moſt burdenſome to the poſſeſſor of it. This induced him to retire from buſineſs, and live on the fortune he had acquired. Without declaring it, he ſeemed to have an averſion to marriage, whether he imagined it to be a ſtate of greater care and anxiety, than he was willing to ſubject himſelf to, or had no great inclination for the ſex, or choſe to keep himſelf ſingle, that he might have more leiſure to tend his young charge, and fewer interruptions to divert his care of her. Whatever was the reaſon, he continued a batchelor, and made books, and the edification of

his beloved niece, his ſole ſtudy and delight. His being rather an univerſal, than profound ſcholar, fitted him admirably for this employment.

I congratulate Cleora, ſaid Eugenio, upon her ſingular happineſs, in having met with ſuch a tutor as Phylax, at once ſo accompliſhed and diſengaged.

He is indeed, Eugenio, ſaid I, an accompliſhed and well-bred gentleman in all reſpects, poliſhed and improved by a large acquaintance with men and the ways of the world. He can accommodate himſelf eaſily to people of all tempers, and by modeſtly ſeeming to reſign his own opinions, draw others to the ſame way of thinking with himſelf. He has a particular talent in judging of characters with great acuteneſs and juſtice upon a very ſhort acquaintance. This ſagacity in diſtinguiſhing, gives him a ſingular addreſs in the management of converſation, and is of uſe in directing him where firſt to place his eſteem, and how far to cultivate the acquaintance. Beſides a very remarkable humanity, there is ſomething ſo ſweet and engaging in his manners, that none can converſe with the good man without loving him. None is more open and unreſerved than he in communicating his ſentiments when deſired, or where he knows they will be agreeable, nor more cautious and diſcreet where caution is neceſſary. He has an ardent love for his country, and whenever he talks of the public, he does it with a peculiar zeal, eſpecially of the intereſt of trade and commerce, which he thinks the main ſupport of the nation, and chief bulwark of our liberties. But this may be owing to a peculiar turn of thought, into which his early engagement in buſineſs may have led him; for, moſt people think, that the landed and trading intereſt

ought not, in this nation particularly, ever to be ſeparated.

They ſhould, undoubtedly, be treated as natural allies, ſaid Eugenio, and they will beſt ſupport and promote each other, when they go hand in hand.

I believe, I told you, continued I, he had ſerved his country in two parliaments; in which he ſteered an inflexible courſe between the extremes of petulant faction and ignoble dependence. But his cloſe attendance upon the buſineſs of the houſe having impaired his health, he was obliged to retire into the country, where he had full leiſure to indulge his favourite delight and enjoyment, the education of his lovely ward. His anxiety about her is, I may ſay, equal to that of a parent, and he loves her with no leſs tenderneſs; but his affection is of the pure diſintereſted kind. Her mind is his favourite; to form it is his principal concern. To ſee ſo fair a creature, riſing with a brighter luſtre under his hands, gives him a pleaſure ſuperior to that of a parent. He looks upon her as his property in a nobler ſenſe than ordinary, and cannot help being ſatisfied with his own ſkill, reflected from ſuch excellent workmanſhip. Her regards are reciprocal; for ſhe loves him as a parent, and expreſſes, by all her looks and actions, as well as words, all the reverence and gratitude of a moſt dutiful child.

Pray, Simplicius, when did Cleora looſe her parents?

She loſt them when ſhe was not above ſeven or eight years of age. Her father, who ſurvived his wife only a few months, ſent for her and Phylax to come to him while he lay upon his death bed. When they came, he feebly raiſed himſelf, and in-

clining forward, ſaid to his brother, 'My dear friend! 'as I have little proſpect of enjoying your friend-'ſhip in this life, longer than a few minutes, and 'muſt compoſe my mind for death, and the thoughts 'of my future being, I have ſent for you, that I 'may recommend my child to your care, and devolve 'the whole affection and duty of a parent on you. 'It reconciles me to my departure, that I can leave 'ſo dear a truſt in ſuch worthy hands. Inſpire her, 'oh! my dear brother; inſpire her ſtrongly with 'every ſentiment of piety and virtue. Remind her 'often what parents ſhe had, and how much they 'deſire to ſee her the model and ornament of her 'ſex. Let no pains or coaſt be ſpared to educate 'her in every polite, but eſpecially every virtuous 'excellence.' Then turning to his daughter, who was ready to burſt her little ſoul with crying, 'My 'only and deareſt child!' ſaid he, 'You are about 'to loſe one parent, but it is only to exchange him 'for another. In your dear uncle here, you will 'find a father, mother, and brother. Liſten to his 'advice, obey and love him as your father, and fol-'low his example. Be wiſe, and modeſt, and good, 'and God, the beſt of parents, will befriend you. 'To him I commend and give you up. Farewel 'my deareſt, my only jewel! Remember a father's 'dying words, a father who loves you as his own 'ſoul. God bleſs you, child! and make you hap-'py.' He then embraced them both with the tenderest affection. Neither of them could make any reply for tears and ſighs. Cleora can never yet mention or hear of this tender interview, without melting into tears; the memory of it dwells upon her mind with ſo deep and affecting an impreſſion.

I could obſerve Eugenio all along wonderfully moved with the recital, till at length his eyes half moiſtened, he burſt out, Good heaven! what an early and hard trial for ſo young a ſufferer! To loſe both her parents in the very infancy of life, and yet not too early to have a tender ſenſibility of her loſs! But, I hope they left her in circumſtances that raiſed her above want and dependence?

Yes, Eugenio, ſaid I, ſhe was left the heireſs of a good fortune, but Phylax took care that ſhe ſhould not come to the knowlege of it till her mind was better balanced, and prepared gradually to receive ſo agreeable a piece of news. And indeed ſhe ſcarce miſſes her parents in having ſo able and affectionate a tutor. I never ſaw two happier in each other. She admires, and is formed by his humanity and ſuperior wiſdom; he loves her virtue and eaſy compliance. His company improves her taſte and experience, and her's enlivens and ſweetens his humour and manners, by it's agreeable and ſprightly delicacy. Thus they poliſh and brighten one another, by the power of a noble ſympathy.

I am perſuaded, Simplicius, ſaid Eugenio, could we engage Cleora to talk of the methods taken by Phylax to improve ſo fair a mind as her's, it would be a fine piece of entertainment. The hints he dropt laſt time we were together on the ſubject of education, make me long exceedingly to hear a detail of his plan.

You have reaſon, ſaid I, and do not you think, my friend, that coming from her mouth, it would add to the entertainment?

Doubtleſs it would, replied Eugenio, perhaps to

both of us, as much philoſophers as we are, or would be thought to be.

Well, I have heard, Eugenio, ſaid I, and I tell it you as a ſecret, that Cleora has drawn out with her own hand, but ſtill under the eye and correction of Phylax, ſuch a plan as you wiſh for. Had we but eloquence enough to prevail with her to ſhew it us, I dare ſay we ſhould both have reaſon to be very well pleaſed.—

By this time we had reached Phylax's houſe, who was juſt going abroad; ſo that we found Cleora alone, and by good chance in his ſtudy with ſome books lying open before her, and ſome lines or figures drawn on paper, on which ſhe reſted her arm in a very thoughtful poſture. She ſeemed a little ſurprized to be caught by us in this ſtudious attitude, ſurrounded with books and mathematical machinery. The ſoft confuſion in which ſhe appeared, added a ſingular gracefulneſs to her looks; Eugenio eyed her with a ſingular pleaſure. After a ſhort, dumb, yet expreſſive interview, Cleora, recovering herſelf, ſaid, Gentlemen, you look ſomewhat ſurprized to find me in this ſituation; but your wonder will abate when I tell you, that I often frequent this place when Phylax is abroad, and indulge an harmleſs curioſity, which you know, continued ſhe ſmiling, is a pretty powerful principle in women. This prompts me to turn over his books and papers, amongſt which you have unexpectedly caught me.

Pray, madam, ſaid I, do not be aſhamed that you have appeared in the figure of a female philoſopher, nor affect to hide the veneration you have for the muſes. We know they are often your companions, and no bad refuge from

the impertinence of other company. Let criminal lovers conceal their amours, but let not the virtuous few diſavow a commerce, no leſs honourable, than advantageous.

Eugenio, perceiving that Cleora made no reply, ſaid, I ſuppoſe then your worthy friend has been drawing ſome mathematical figure, or ſketching out ſome moral deſign; and you have been tracing it over again, and obſerving the correſpondence of the figures with the life.

I frankly own, ſaid Cleora, Phylax was amuſing himſelf and me with drawing ſuch a philoſophic picture as you talk of, was tracing human life in miniature, and pointing out the different paſſions and purſuits of mankind. Since he went out, I have been running them over, puzzling my head to find a meaning to his groupes of figures, and trying if I could apply them to real characters.— But perhaps, Gentlemen, it is preſumption in us females to meddle with ſuch things.

By no means, ſaid Eugenio; muſt women be denied the common privilege of becoming wiſer and better by the ſureſt way, that of rational inſtruction? I am confident you cannot have a more diſcreet inſtructor than Phylax.

I confeſs, ſaid Cleora, he does allow me to go ſometimes into his ſtudy, and look in his books, though he would have me very ſober in the uſe of them; for he thinks a woman in a very dangerous way who runs mad after the ſecrets of learning: therefor he tells me he is willing to gratify my curioſity, as long as I keep it within due bounds.

You have been exceedingly happy, Madam, ſaid I, in ſuch a tutor, and if we may judge by the effects, we muſt form the moſt favourable ſentiments

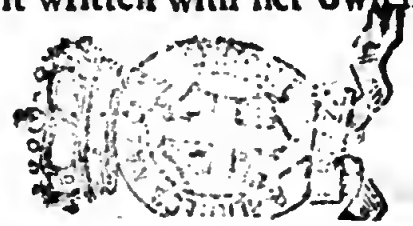
of his ſkill in training up his pupils; of which I am ſure we ſhould be ſtill more convinced, if one of them would be ſo good as to ſhew us a memoir, I have been told ſhe has drawn up, of the methods taken by him to cultivate her mind.

I am afraid, Sir, ſaid Cleora, ſhe would be reckoned, by moſt part, a very wrong-headed creature, who would draw up ſuch a memoir as you talk of, and might expect to be received as ill by the beau-monde, as Swift humorouſly deſcribes his Vaneſſa to have been.

Where would be the harm, ſaid Eugenio, if one were to write down, for her amuſement, a journal of her progreſs, any more than a fine lady were to pen a journal of her dreſſing, viſits, parties of pleaſure, and the like? Beſides, Madam, we imagine a private memoir, like that my friend talks of, which, we are well aſſured, you have wrote under your tutor's inſpection, would ſhew him in ſo amiable a light, that we are confident Cleora cannot refuſe to do him that piece of juſtice.

His honour, you may believe, Gentlemen, is not indifferent to me, replied Cleora; and as I often think it a ſilly piece of affectation in our ſex to love to be much importuned, even when they have no great averſion to what is deſired of them, leſt you ſhould ſuſpect that to be the caſe now, I ſhall not keep you longer in ſuſpence.

Having ſaid this, ſhe ſtept to the cabinet that was in the cloſet, and having taken out the manuſcript, brought it to us with ſome kind of confuſion in her looks. Then holding it out to us, Here, gentlemen, ſaid ſhe, the ſcrawl you want; ſatisfy your own curioſity. We found it written with her own hand,



with many of her uncle's corrections and interlinings.

After we had caſt our eyes over it ſlightly, Madam, ſaid I, I believe you had beſt read it yourſelf, we ſhall underſtand it better.

No end of your taſks I find, ſaid Cleora: well, Gentlemen, added ſhe, if I muſt gratify you in this too, I expect you will be mild and candid critics; and pray do not weigh every word with too great exactneſs. Then, taking the paper in her hand, half-bluſhing, ſhe read as follows.

"How ſhall I thank Heaven for giving me ſuch a tutor, and I may ſay parent, as my uncle has been ſince the death of my own, whoſe memory I muſt ever eſteem! I was indeed too young to reflect much on the loſs of them, though my dear father's dying charge awakened in me an attention and concern about my behaviour, which I never felt before. But my uncle's affection and tender anxiety to pleaſe me, ſoon wore out of my mind the firſt impreſſions of my loſs. Being now committed as an orphan to his care, he took me home with him, and treated me as his own child. I was daily under his eye His heart ſpoke in every thing he did, and all his words were dictated by parental tenderneſs. My ſoul was ſoon united to his, and I drank in his inſtructions with a particular delight. Nor were theſe the only improvements; his whole conduct was an eloquent, though ſilent leſſen of wiſdom and virtue."—

Here Cleora lifting up her eyes from her paper, ſaid, Gentlemen; Phylax, drew his pen a croſs this deſcriptive part relating to himſelf: but as far as I can remember I had written, that he was more a father than a maſter to his family. His ſervants almoſt

adore him. His houſe was a refuge to the diſtreſſed and indigent. His love to his friends, his humanity to his neighbours, his obliging affability and watchful attention to the wants and intereſts of others, made him equally reſpected and beloved by every one. He was infinitely cautious that I ſhould not be converſant with any vitious model. But if by chance I ſaw any, his example was a powerful counter charm. I could not behold ſuch a pattern daily preſent to my eyes, without a ſilent rapture, and how was it poſſible to admire, without being captivated, in ſome meaſure, with the love of virtue?

Now, Gentlemen, continued Cleora, taking up her journal again, I will go on with my account.

" Whenever I did well, he praiſed me with a diſcreet applauſe: if I did otherwiſe, his mild and gentle rebukes made me thoroughly ſenſible of my error. I ſoon knew when I did either by his very looks. I hung upon them, and ſcarce needed any thing elſe to incline or check me at his pleaſure; ſo prevailing was their language! His approbation gave me the moſt tranſporting joy, and I dreaded his diſpleaſure as death itſelf. As both were directed by the ſtricteſt virtue, I was accuſtomed to a compliance with it ere I was aware, and by means of the reverence and love I felt for the man, had my ſoul formed to a veneration for every thing fair and excellent; and I thought them included under his character.

" He was ſolicitous to give me every accompliſhment that was ſuitable to my ſex, or would render me uſeful in that ſtation to which my rank or fortune might entitle me.

" He did not even neglect the inſtructing me in ſuch points as are thought trifles by the generality. He condeſcended himſelf to teach me the firſt ele-

ments of the Engliſh language. He would often ſay, As it is the buſineſs and particular intereſt of women to excel in converſation, and in the amiable decencies of life, and to delight and poliſh the men by their ſoftneſs and delicacy in ſpeaking, as well as acting, they can hardly ſhew thoſe talents to ſuch advantage, except they have a taſte for the beauty, as well as propriety of their mother-tongue. Therefor, he taught me Engliſh by the rules of grammar, and marked it's peculiar idiom, that I might ſpeak it with the greater propriety, and ſpell it with more exactneſs than we are generally taught to do. He likewiſe taught me to pronounce full, to lay the accent right, and to ſtudy eaſineſs and gracefulneſs in ſpeaking, without mincing and affectation. For he ſaid, that ſpeaking gracefully was of more conſequence to the women than they are aware, ſince the better and ſenſible part of our ſex are apter to be caught by the ear, than by the eyes; and ſince ſpeach is one of the beſt inſtruments of female power, by which they calm the ſtorms of paſſion, and charm our rude natures into a ſofter kind of humanity. I had been at a boarding-ſchool near ***, till my father's death, where I had learned reading, writing, and a little French. He himſelf added to theſe, the eaſieſt and moſt neceſſary rules of Arithmetic, and he put me now and then upon keeping the family accompts, that, by this practice, I might know ſomething of expence, and be qualified for the management of a family. For he uſed to ſay, that a moderate ſkill this way had ſaved many eſtates; and that it was the proper buſineſs of the women to be prudent and careful in laying out what the men acquire by induſtry and ſtu-

dy, or their painful employments in public life: and this cannot rightly be done without keeping regular accompts. It was a rule with him to form me to a taſte of that buſineſs, and thoſe regards to which he thought our ſex by nature deſtined. This he did by accuſtoming me to take pleaſure in thoſe exerciſes and amuſements that had a connexion with them: for he gave the whole of my education, an eaſy, pleaſurable turn, not the air of a rigid courſe of diſcipline, but rather of an ingenious art of acquiring the ſweeteſt and moſt laſting pleaſures, and incurring as few uneaſineſſes as poſſible, ſo that it was really a conſtant ſeries of new entertainments, ſuch as I was moſt ſuſceptible of, and which he preſented by degrees, as I became capable of reliſhing them. Thus he encouraged me in taking care of my birds, and other domeſtic creatures, feeding the fiſh in the ponds, and other ſuch amuſements; and he would often make obſervations upon the tenderneſs and care, which he had taught me to expreſs for thoſe poor animals of the brute creation; and from thence would take occaſion to raiſe my attention to things of a higher conſideration; particularly to inſpire me with the moſt refined ſentiments of humanity, and of that compaſſion which I ought to ſhew to my fellow-creatures, upon account of their nearer and more intereſting connexions. In order to train me gently to a proper method of thinking and acting in a humane manner, he entruſted me with giving ſmall ſums in charity to the poor: and though I did not ſuſpect that he had taken any notice how I gave it, yet by his ſometimes commending with a great deal of pleaſure my diſtribution of it, I afterwards found that he had kept a careful eye over me all the time.

"He ſometimes employed me in laying out mo-

ney in the family upon different occaſions, that I might gradually get experience in domeſtic affairs, and yet not feel the toil of it, but conſider it as an amuſement rather than as an incumberance: and he would put me upon many little works of ingenuity, which it required ſome taſte as well as attention to execute. It wonderfully gratified my early ambition to be thus uſed like a woman; and I was charmed beyond meaſure when I happened to pleaſe his taſte.

"He never thought it below him to enter into my little amuſements; and by directing my taſte in them, to train me for more ſerious and important exerciſes. Beſides the uſual accompliſhments of muſic, dancing, ſewing, and the like, he cauſed me to be taught a little of deſigning, which he thought no uſeleſs or mean accompliſhment, as it might ſerve to improve one's taſte in other female works of embroidery, and the like, and give a more correct and judicious fancy, not only in the choice of pictures, china, and other furniture, and dreſs, but even in the more refined arts, which have a near connection with life and manners. By ſome ſkill in this, he thought I ſhould be able to judge better of the different kinds of beauty, elegance, and proportion, in the ſeveral works whether of nature, or of art. Therefor he make me early acquainted with prints and copies of the beſt maſters in the way of deſign, eſpecially of the hiſtorical kind, pointing out their excellencies, and gave me many inſtructive and intereſting leſſons from their beautiful works. For he was ſtrongly of opinion, that the imagination is one of the earlieſt faculties that ought to be cultivated and corrected in children, but eſpecially in females, becauſe it is there thoſe images of good or ill, thoſe

pictures of beauty, decency, and their contraries, are formed, which determine their taſte, and ſway their future conduct. Therefor he began with thoſe things that are ſooneſt apt to catch the female eye and fancy, the finery of dreſs, beauty of ſhape and face, and the ſymmetry of outward ornaments. When he ſaw me concerned about theſe, whether in myſelf or others, or even in my babies or play-things, he pointed out to me what was truly beautiful and becoming in dreſs, perſon, and outward appearance. He ſoon convinced me that there was ſomething in dreſs far ſuperior to the richneſs of habit, or glare of ornament and colours; — that it lay in a certain propriety and elegant adjuſtment of the natural ſhape, rather than in ſumptuouſneſs or profuſion of ornaments. He ſaid that a certain manner or ſtile ſhould be obſerved in dreſſing, as much as in painting. Thus, when the principal figure, or what holds the firſt rank in any compoſition, or when the drapery is ſet to any particular key or pitch, with regard to mode, colour, or richneſs of habit, all the inferiour parts muſt be adjuſted according to the ſame key, and in an exact ſubordination to what is principal; that by the ſymmetry of the parts, the uniformity of the whole may be preſerved, and no part, by being miſplaced or over-charged, may ſtrike the eye with the diſſonance and impropriety. He ſhewed me, from ſome of the engaging figures of antiquity, how far the floating plainneſs, and graceful eaſe of antique drapery, excels the artificial ſtiffneſs of modern dreſs. True elegance, ſaid he, imitates nature, but does not conſtrain it, and never overcharges, but ſhews it in the moſt beautiful light; as he pointed out to me in the example of ſeveral ladies of his acquaintance, in whom I could diſcern the advantage

which a true and unaffected taſte of dreſs gave them above others. He obſerved withal, how inconſiſtent and ridiculous it would be, to be concerned about the propriety and elegance of dreſs, and at the ſame time negligent of that decency of behaviour, which adds luſtre to every other ornament, and which he would often ſay, ought to be regarded as an eſſential and peculiar charm of our ſex.

" With regard to outward beauty, he taught me that it was not ſo much the exactneſs of feature, or the fineneſs of complexion that makes a face beautiful, as the reſult of the whole turn and air of the countenance, in expreſſing thoſe lovelier and more commanding lineaments of beauty, which ariſe from temper." According to the opinion of a wiſe antient, who, he told me, uſed to ſay, that " beauty was the ſoul or temper, in which the ſocial and ſweet virtues join, viſible in the face. Of this he produced ſeveral examples in the faces of my acquaintance, in which modeſty and the light of good ſenſe, and what is far better, good-nature intermingling their brightneſs, exhibited ſomething vaſtly more engaging and amiable, than the fineſt colours of a complexion, or the moſt exquiſite features without them.

" He ſhewed me, in like manner, with regard to external ſhape, that it is not the form which adorns the perſon, but the air and behaviour which ſets off and beautifies the form; — that the genteeleſt figure cannot compenſate for the leaſt indecency, and may loſe it's effect through an aukwardneſs of carriage; whereas a graceful elegant demeanour, will make a defective perſon tolerable, and an ordinary one agreeable. When Phylax ſaw me by means of theſe and the like hints;" (for added Cleora, looking up to us, it was not ſo much by formal leſſons, as by ſhort

obſervations, eaſy examples, and lively images and ſtories, that he inſtructed me) " I ſay, when he ſaw me grow more attentive to my behaviour, and more ſenſible of decency and order, he endeavoured to ſhew me what was peculiarly decent and lovely in the behaviour of a woman.

" Dignity and gravity, ſaid he, are the peculiar excellencies of the men, and befitting their character, as they are formed for public life, and a ſphere of action, which requires greatneſs of mind, ſtrength and firmneſs of reſolution, a cooler ſtrain of paſſion, and more intenſe application of thought. Whereas *decency*, added he, is the proper characteriſtic and charm of a woman, as ſuited to that ſofter oeconomy, and more private life, for which ſhe is deſtined. And it conſiſts ' in a certain elegant propri-
' ety and delicacy of manner, ſo well ſuited to the
' character of her in whom it prevails, and ſo diſ-
' creetly adapted to perſons, times, and places, as to
' reflect a full image of female ſoftneſs and modeſty.'
He deſcribed ſome of its principal features; — that mildneſs of nature which is prone to pleaſe, and yield to others, and arrogates to itſelf nothing that is not due to it, a modeſt reſerve, which guards againſt an affected ſhyneſs on the one hand, and indecent liberties on the other; — that elegant tenderneſs which is diſpoſed to compaſſion, and is ſenſible to friendſhip, yet is guided by judgment in it's meaſure, and the choice of it's objects; — that high ſenſe of decorum, which teaches one in every circumſtance, what to grant, and what to refuſe, when to ſpeak, and when to be ſilent, to maintain the reſpect due to the ſex without pride or diſdain, and court the eſteem of others, without artifice or oſtentation; — not feigning paſſions you have not, nor indiſcreet-

ly diſcovering, or artfully diſguiſing thoſe you have, much leſs boaſting an inſenſibility, to which you are a ſtranger.— And above all, a quick feeling of every thing that is fair, honourable, humane, and faithful; with an irreconcileable averſion to whatever is unbecoming the honour and dignity of woman.

" While my dear guardian thus pointed out to me the charms of decency, he did not fail to expoſe it's contraries in their blackeſt colours; — how ſhocking it appears to ſee women forward in converſation, vain and arrogant, rough and boiſterous in their behaviour, or elſe artificial and full of diſguiſe; but whenever we diſcover a levity and wantonneſs, then, ſays he, we look upon them in the very worſt light, as ſtript of that natural armour, which at once protects and adorns them. He did not draw thoſe oppoſite characters in the faint colours of general obſervation, or looſe deſcription, but ſelected from hiſtory ſome of the moſt eminent women of the antient world, whoſe excellencies or failings render them ſtill models, or warnings to their ſex. He took particular notice of virtues in them, which were peculiarly becoming in the female character, and of thoſe vices which were an indelible ſtain to it. Nor was he ſatisfied with pictures of the dead. He exhibited likewiſe living examples among thoſe of my acquaintance, who appeared to me more or leſs amiable as they acted up to female decorum, which he endeavoured to rivet upon my mind. Thus, would he ſay, obſerve the indiſcreet Sphronilla, that wild medley of noiſe and nonſenſe, light as air, and as ſubject to ſtorms too, a perfect virago in her gate and behaviour, always in a flutter, eternally prattling, ſoon fond, yet ſoon diſguſted, who plays the tyrant every where with all the inſolence of beauty,

heightened by a fortune which ſhe thinks places her above cenſure; covetous of praiſe, yet indifferent who beſtows it; often a ſlattern in dreſs, regardleſs in company of the diſtinctions of perſons and things; and who can ſacrifice any decency in life to her pleaſure or pique. Such, and if ſuch, how odious is the fantaſtic Sphronilla! —— But what a different creature, and how lovely is the modeſt Clorinda! Tenderly ſenſible of her own dignity and character, yet always willing to attend and do juſtice to the merit of others; — frank without being forward, and cautious rather than reſerved, apt to diſtruſt her own opinion, but moſt ready to liſten to that of others; better pleaſed to hear than ſpeak,— but when ſhe opens her mouth, calm and gentle as the breath of evening; ſuſceptible of the moſt tender ſentiments, yet ſedate and ſteady in governing them; inſinuating, but without the leaſt artifice; a ſtrict obſerver of the minuteſt decorums of life, that have the leaſt connection with virtue and female delicacy; and who joins the diſcretion of the matron to the modeſty of the virgin. This is an image of the amiable Clorinda.

" What a different figure, continued Phylax, do thoſe ladies make in the opinion of the world, and how differently are they received! The one draws the eyes and obſervation of all upon her; but it is in order to cenſure and expoſe her the more effectually. Moſt people are afraid of her. Her noiſe and fortune make her heard, where her ſentiments would gain neither attention nor reſpect. None eſteem her; thoſe who profeſs it do it only to herſelf, or for ſome private views. The men hate a creature who affects to be ſo like themſelves; and the women deſpiſe her, becauſe ſhe is ſo unlike what

a woman ought to be. How different is the treatment of the other! The moſt ſenſible of both ſexes flock around her, and eagerly court her acquaintance; wherever ſhe makes her appearance, ſhe ſpreads joy and good-humour; whenever ſhe opens her mouth, ſhe is heard with the moſt profound attention; the beau-monde want to eſtabliſh their own character by keeping her company, and their reputation for ſenſe by being of the ſame opinion with her. For her taſte is eſteemed a ſtandard, and her manners a model to the reſt of her ſex. Therefor they are forced to admire thoſe qualities they cannot imitate, and willingly confeſs that ſuperiority which is tempered with ſo much modeſty and mildneſs."

After this manner did my affectionate guardian direct my notions of decency, and endeavour to animate me with a high ſenſe of it. —— But I doubt, Gentlemen, I have already tired you with what I have read. It is now full time to leave off.

Oh, Madam, ſaid Eugenio, haſtily; why ſhould you ſtop? You have raiſed our attention exceedingly. Your tutor's method appears to us no leſs engaging than it is ſingular. Pray finiſh what you have ſo happily begun.

Well, Gentlemen, ſaid Cleora, if I do tire your patience, remember who is to blame. She then went on reading, "When Phylax had by theſe, and the like means, inſpired me with a ſenſe of what became the female character, and the part I was deſtined to act as a woman: he bid me look round me and view my connexions with others; — recollect thoſe late ones I had with my parents, the domeſtics of my father's family; — my companions at ſchool, and out of it; — the teachers under whoſe care I had been hitherto educated; — and the general ac-

quaintance I had formed. Then he aſked me what kind of diſpoſitions I felt towards my parents?

"I anſwered, I felt a mixture of reverence and love,—was very fond of pleaſing them, and dreaded their diſpleaſure as one of the worſt things that could befal me.

"He next enquired how I ſtood affected to my teachers?

"I replied, I highly reſpected them; and though I ſometimes thought them too ſevere, yet I reckoned myſelf upon the whole indebted to them, and felt a real gratitude. As to my companions I told him, I was peculiarly fond of them, happy in their company, and delighted when I could ſerve them. As to the ſervants of the family and other domeſtics, I ſaid I was never better pleaſed with myſelf, than when I had done what pleaſed them and made them happy.

"He then aſked me, whether it did not appear to be the intention of nature to make me happy, by promoting the happineſs of others, ſince I found my higheſt pleaſure ariſing from their felicity? I confeſſed it did.

"And whoſe happineſs gives you moſt pleaſure?

"That of my neareſt friends and relations.

"The duties therefor of ſerving them muſt be of the higheſt importance and obligation.

"No doubt.

"And next them, thoſe you are moſt nearly connected with, by alliance, general acquaintance, or paſt favours, or by neighbourhood, and the like ties?

"So it ſhould ſeem.

"But can women be uſeful in the ſame way the men are, by building, for inſtance, plowing, gardening, and other manual arts, and by the employments

of active and public life, or rather by such services as are more adapted to their softer and delicate constitutions?

"By the latter, surely.

"Are these any other than a discreet oeconomy within doors, elegant conversation, tender friendship, decent behaviour, education of children, and the like?

"I said, I did not know any others more suited to their nature and character.

"Therefor to execute these well, said he, must be the business and duty of woman. And what is her duty, must be her ornament and happiness.

"Doubtless.

"After this manner did my tutor make me attend to my connexions nearer and more remote, with those about me, the pleasure of acting agreeable to these, and the obligations that result from thence; in order, as he said, to strengthen my affections to those persons with whom I was most nearly connected, and to fix my activity in its proper sphere. Therefor, he was cautious of enlarging my views to more remote relations, till I was thoroughly acquainted with those I stood in to my friends, kindred, and acquaintance, lest I should put those things first, which nature hath put last, and have my mind distracted with romantic schemes of virtue, and by that means disqualified for those exercises that belong to the conduct of private life. He said he did not want to stretch my affections to the measure of my country, or the whole world, till they had taken deep root in the spot where I was fixed; nor chuse to give me high ideas of qualities I should possibly never have occasion to exert. He thought if he could

make me a good friend, ſtrictly ſo, I ſhould not act my part ill in any other relation of life. Therefor, partly by inſtruction, but chiefly by exemplifying them in his own conduct, he ſet the charming duties and obligations of this ſacred bond in the ſtrongeſt and moſt alluring point of view. He treated me entirely as a friend, kept nothing a ſecret from me, aſked my opinion in moſt caſes, as if I had been his counſellor, imparted to me his joys and ſorrows, and by his engaging manner, encouraged me to unboſom myſelf to him with the ſame freedom.

" As Phylax thought knowlege a proper groundwork for moral improvement, a conſtant and ever-increaſing fund of pleaſure, and therefor an admirable preſervative againſt that vain fantaſtic life which our ſex are apt to fall into when unemployed, he neglected no means to furniſh my mind with the moſt uſeful kind of it. He began with hiſtory, as being the moſt eaſy and intereſting, and the fitteſt to raiſe the curioſity and attention of youth. He choſe for me the ſimpleſt and ſhorteſt hiſtories; ſuch as the plaineſt and moſt affecting parts of ſacred ſtory, and ſome ſelected places out of the antient and modern hiſtories, which he thought moſt level to my underſtanding. After reading theſe, he made me give him an account of what I had read, and make my remarks, and point out what I thought commendable, and what blame-worthy in the conduct of the principal perſons concerned. When I fell into any miſtakes, he ſet me right, and if I ſaid any thing juſt, he improved upon it, and drew many conſequences which had eſcaped me. He expoſed thoſe blunders that were committed, ſhewed how things might have been better conducted or retrieved; but particularly pointed out to me the influence of virtue

and vice both upon ſociety and individuals. As to novels and romances, I never knew what they were till my taſte was formed for ſomething of a nobler reliſh, and then I heartily deſpiſed moſt of them, as books that give chimerical notions of life, and the motives of action, and form young minds to a romantic love and a diſguſt for domeſtic duties.

"While he was training me up in uſeful knowlege, he was at great pains to give me clear and juſt ideas of things. To this purpoſe he encouraged me to aſk queſtions concerning every thing in nature, what it was, what end it ſerved, and how it was made for obtaining its end. To excite my curioſity the more, and put me upon enquiring, he would himſelf frequently aſk me what I thought of this and the other thing: nor did he ſtop till he had given me diſtinct conceptions as far as my underſtanding would go, and the nature of the ſubject admit. When he had explained one thing to me, he did not immediately hurry me on to another, but deſired me to think well on what he had ſaid, and then to propoſe any doubts that might occur to me. Thus he led me up the aſcent of knowlege ſtep by ſtep, ſeldom making new advances, till I had reviewed the ground already gained, and ſurveyed the ſurrounding or connected parts.

"He began with ſenſible things, the objects I daily ſaw and converſed with, the moſt obvious and ſtriking beauties of nature, the earth, the ſea, the air, the appearance of the heavens, and the groſſer objects of the ſurface of the earth, whoſe figure and ſituation he explained, with its dependence on the ſun and its fellow-planets. I never walked with him into the garden or fields, without receiving an in-

ſtructive leſſon. He made me acquainted with the names, and a few of the properties of the plants and flowers. We ſaw their beautiful texture and fabric, the covers nature has provided for the defence of the plant, but eſpecially for the ſecurity of the ſeed. He explained to me (for he had ſtudied natural hiſtory) how they grew, the cauſes of their nouriſhment and decay, the various methods of their propagation, with the whole proceſs of vegetation. I was particularly pleaſed and aſtoniſhed with the exquiſite ſubtlety of nature, in ſeeing by means of glaſſes, the circulation of their juices through ſuch ſlender and delicate canals. While he was thus pointing out to me the ſtupendous grandeur of nature in it's larger ſcenes, and the infinite minuteneſs and artifice of it's leſſer machinery, he led me up to that all-wiſe and almighty Artiſt, who formed the ſeveral parts of ſuch a vaſt and complicated whole, cloathed them with ſo much beauty, and adapted them for ſuch convenience and uſe. Sometimes, while he was pointed out to me thoſe beauties of nature, which crouded upon my ſight from every quarter; I felt my heart warmed with joy and admiration, and then he would tell me,— oh! how pleaſed was I to hear it,— that this was truer praiſe, and more ſublime adoration of the great author, than a cold repetition of the moſt rapturous form we can find in any manual. He did not reckon theſe pieces of natural hiſtory uſeleſs to the ſex, as a little acquaintance with plants and ſimples may inſtruct us, not only in the choice of ſuch herbs as are proper for the uſe of the kitchen, in the way of common diet; but, which is of greater ſervice, in providing for one's family and poor neighbours a few of the moſt common and uſeful medicines.

"From vegetable, we aſcended to animal life. He ſhewed me the variety, the ſubordination, the inſenſible gradation and oeconomies of the ſeveral claſſes of animals, how their ſenſes and paſſions are fitted to their frame; and their frame to their ſituation and buſineſs: how, for inſtance, they are formed for offence or defence, for ſeeking their food, building their habitations, nurſing and educating their off-ſpring. From theſe inſtances of infinite providence and care, in conſulting the good of each ſpecies and every individual, and the juſt and neceſſary ſubordination of all to the perfection and felicity of the whole, he demonſtrated to me the immenſe wiſdom and benevolence of the univerſal Parent, who is ſo tender and liberal to every individaul, yet ſo provident and watchful for the whole. He was particularly ſolicitous to give me juſt and rational ideas of my Maker, and remove every kind and degree of ſuperſtition, and thought that a ſound knowlege of nature was a proper foundation for religion and morals to reſt upon. He told me that a plain exhibition of his nature is drawn upon his works, and that theſe are his works which ſpeak his ſublime wiſdom and goodneſs, and repreſent him conducting an impartial and extenſive plan of benevolence through all ages, in every part of the univerſe, which all lies open to his view. He ſhewed me that the things in nature of the moſt formidable appearances, as earth-quakes, thunders, ſtorms, *etc.* are either effects of ſome greater good, or neceſſary to produce it, and therefore manifeſt a perfectly wiſe oeconomy and beneficent order in the whole. Thus he reconciled me to the order of nature, and the belief of an univerſal Mind preſiding in it. Having exhibited to me a character ſo fair and amiable, it was natural to re-

verence and love the Deity, and it appeared the moſt vitious defect not to be grateful to ſo kind a benefactor, not to ſubmit to his mild government with an entire reſignation.

Here Cleora pauſed a while; upon which I ſaid, I cannot help admiring, Madam, the eaſy and natural method, by which Phylax has led you from one train of ideas to another, and from the loweſt orders in the ſcale of being, through its ſeveral ſtages, till he raiſed you to the ſublimeſt views of God, and the homage due to him. Such a ſenſible way of teaching by the eye, as well as underſtanding, is ſo proportioned to the human mind, as makes the reaſoning to be almoſt felt. Viſible effects do evidently demonſtrate an adequate cauſe, and excellent work-manſhip muſt proceed from an artiſt every way equal to it: therefor it muſt be of the utmoſt conſequence, to have that excellence of workmanſhip unfolded to us, becauſe we ſhall be, by that means, more fully convinced of the intelligence and intentions of the author.—But pray, madam! go on with the delightful account of your progreſs.

"Why, Sir, continued Cleora, we advanced ſlowly, yet ſtill advanced. My dear guardian, or rather parent (for indeed he was more than a parent to me) bought a pair of globes for my uſe, on which he ſhewed me the diſpoſition of heaven and earth, ſea and land, with thoſe artificial lines and planes which have been contrived to illuſtrate the ſituation and motions of the heavenly bodies, with their order and bearings on one another. He taught me to work ſome of the eaſieſt problems on the globes, ſuch as finding the longitude and latitude of places, the hour of the riſing and ſetting of the ſun in the different parts of the world, the length and

ſhortneſs of days, and the like. Then he began to explain the ſyſtem of the world, according to the ſeveral hypotheſes which have been invented by philoſophers, antient and modern. When he had expoſed the falſe ſyſtems, he drew aſide nature's veil and diſcloſed the real one, that auguſt and glorious ſyſtem, which is confirmed by fact and obſervation, and traced out ſome of the general laws, by which the eye of Newton ſaw the huge machine of the world to be moved and governed. He told me of thoſe wonderful bands of gravity and attraction, which bind and ſuſtain the whole of things, and maintain a perfect harmony in nature among the infinite ſtruggles of diſagreeing parts; and explained a few of their properties and effects, eſpecially their influence on the oeconomy and motions of our planetary ſyſtem. Such a finiſhed and majeſtic proſpect, as the new philoſophy opened to my view, filled me with a pleaſure mixed with aſtoniſhment: for when my thoughts tranſported me beyond the fartheſt boundaries of nature, new worlds crouded upon me, and over-whelmed me with their immenſity and number. The exertions of almighty goodneſs in infinite ſpace laid out a proſpect where my imagination could find no horizon. Theſe views convinced me both of the greatneſs and littleneſs of my own nature; its greatneſs in being formed for taking in ſuch vaſt objects, and carrying on its enquiries through the immenſe progreſſion and fulneſs of nature; of its littleneſs, that after its utmoſt ſtretches in the regions of truth and goodneſs, it knows ſo little of the cauſes, the extent and relation of things, and that whether we aſcend or deſcend in the ſcale of being, both extremities are beyond our ken. The ridiculous fancies I had formed, concerning the

bulk and figure of the earth, and motions of the heavens, diſappeared. I ſaw likewiſe in glaring colours the abſurdity of referring the whole compoſition and frame of things to mankind, and judging of the munificence of the ſupreme architect by our narrow ſtandard. Humility and reſignation to the general order of the world appeared to me the moſt decent virtues that can adorn puny mortals, the beſt adapted to our character and condition. While I was loſing myſelf with pleaſing wonder, in a ſcene of ſuch an unterminable proſpect, I was over-joyed to think, that I was not too little for my Creator's notice, notwithſtanding the immenſity of his works, that I ſhared with others the effects of his care and bounty, and had no reaſon to be anxious about futurity, if I behaved like a dutiful child, and good ſubject of the great Parent and Lord of the univerſe. Hence religion appeared to me a reaſonable ſervice, and having in view ſuch a conſummate model of excellence, I took delight in the exerciſes of contemplation, ſubmiſſion, gratitude, and love, which never failed to inſpire me with ſerenity and good humour, and indeed I thought made me a more humane and good natured creature."

But whether, Gentlemen, ſaid Cleora, leaving off reading, would my fancy carry me? I forgot I am talking to philoſophers; and find I am, by ſome ſtrange caſualty, got above the ſpheres, into regions ſeldom viſited by mortals.

I will anſwer for myſelf, Madam, ſaid Eugenio, and I dare ſay Simplicius does not diſſent from me; we have heard you with great pleaſure, and been charmed to bear you company to the utmoſt limits of creation, if I may be pardoned the incorrectneſs of the expreſſion. You have been highly in-

debted to Phylax, not only for the things he hath taught you, but for his timing them ſo well; following the order of nature, and from her minuter ſcenes leading you on to her grander ones, where her magnificence and ſplendor does indeed tranſcend the power of imagination. I do not wonder that ſo auguſt a ſpectacle ſhould diſpel the phantoms of prejudice, and open your mind to the largeſt views and ſentiments. For when nature appears in her genuine ſimplicity, unclouded by prepoſſeſſion and paſſion, ſhe is herſelf the beſt charm to lay all the ſpectres of fancy and ſuperſtition, and to call up the nobleſt images of beauty and grandeur. But pray, Madam, proceed to acquaint us how your teacher inſtructed your mind, and formed your taſte for life and converſe with the world? For we ſuppoſe he meant that thoſe higher pieces of knowlege ſhould be ſubſervient to action, and the benefit of others.

I aſſure you, Gentlemen, ſaid Cleora, reading on, "Phylax did not lift me up to the heavens, the planetary worlds, to leave me there. He made me content enough to pitch again upon this humble earth; he acquainted me with the principal diviſions of its kingdoms, provinces, mountains, rivers, iſlands. We travelled over the courts of princes, the ſeats of the learned, the ſcenes of antient and modern greatneſs. And when we had ranged ſufficiently in foreign worlds, we came near home, and ſurveyed the ſituation and various aſpects of our own country. For it was my connexions with it, and thoſe of the ſame ſociety, that he wanted to make moſt familiar to my mind. He did not therefor amuſe me only with curious ſpeculations, nor acquaint me with the nature and properties of other things, to let me remain ignorant of myſelf, my obligations and depen-

dance on others, or of any thing that it moſt concerned me to know. He did not inform me concerning the laws and government of the univerſe, and keep me a mere novice in what related to the government of myſelf. He had a true taſte of life himſelf, and therefor he taught me to refer every part of ſcience to practice, and the improvement of the heart. In order to inſtruct me in the knowlege of myſelf, he had taught me to diſguiſe nothing before him, but to act and ſpeak naturally, to turn out all my childiſh fancies and paſſions, and appear to him juſt what I was. He had a moſt agreeable way of rallying me. If by chance I betrayed any childiſh humours and little follies; I was touched with what he ſaid, and ſaw my own weakneſs; and the tenderneſs, which he always expreſſed made me often upon theſe occaſions diſpleaſed with myſelf, but never with him. Sometimes by a pleaſant mimickry he could give me back the image of myſelf ſo truly, as to make me know the figure, and with ſuch a vein of humour, as to make me join heartily in the laugh againſt it. As ſoon as I was calm again, he deſired me to look back on myſelf, and conſider the effects of the ſhort-lived frenzy, what a little creature it made me, how it diſcompoſed my features, as well as my reaſon; and what advantage it gave others over me. The diſpaſſionate coolneſs of his temper, made my paſſion appear more glaring. He never gratified my inclination in any thing he thought pernicious to me, and would put me upon voluntary pieces of ſelf-denial in ſmall things, to raiſe me to higher, and accuſtom me to croſs my deſires; but he never refuſed to gratify me, without giving me reaſons why he did ſo: ſo much did he prefer treat-

ing with me in the way of reaſon, to that of mere authority.

" He was particularly careful to guard me againſt thoſe errors and follies which are moſt incidental to our ſex, vanity, love of ſhew, conqueſts, and diverſions. Obſerve, ſaid he, my dear child, how tranſient a thing is the reſpect which is paid to a fine face, or graceful perſon, eſpecially when a new beauty appears on the ſcene, how mean a figure a woman makes, that has nothing to ſupport and dignify her fair out-ſide. Do but look at our neighbour, the fair Clariſſa, how little ſhe is regarded by the ſenſible part of our ſex; when ſhe opens her mouth, how much does her tongue belie her face, how unmeaningly do her periods flow, and what inſignificance is there of behaviour? With what a mean figure does this fluſh of beauty and pride of ſhape appear, in the company of the wiſe Aſpaſia, who never prattles, never caſts an unmeaning look, or does an inſignificant action, and ſcarce ever ſpeaks, or moves without inſtructing or charming you? Whereas Clariſſa ſmiles without pleaſing, and is ſo much wrapt up in her dear ſelf, that ſhe rather excites pity or contempt, than eſteem. The one is formed to charm and captivate, without any of the advantages of perſon; the other, though armed with all of them, can do neither, nor can all her beauty ſcreen her from the neglect and ſcorn, which her enormous vanity draws upon her.

" The love of ſhew, and an exceſſive nicety in dreſs, he ſhewed me was ſtill a greater bar to reputation. He ſaid it was accompanied with ſuch levity of mind, and betrayed into ſo many weakneſſes, that he thought no woman in whom it had the aſcendent, could ever riſe to any conſiderable figure in life, or

indeed perform any part in it with a tolerable grace. It is generally uſed, continued he, as an engine of conqueſt, but oftener defeats than obtains its end. The cobweb it ſpreads is ſo thin, that only butterflies and your meaner ſort of inſects are caught in it, and they, with a little ſtruggling, ſoon force their way through the ſilken ſnare. He ſhewed me the bad effects of this paſſion, not only in devouring one's time, filling with a ſpirit of envy and low rivalſhip, a conſtant hurry and fluttering of thought which would in time grow habitual, and interrupt in things of the greateſt importance, and a mean attention to trifles, but eſpecially its ruinous conſequences with regard to families, which it always throws into diſorder, and generally reduces to beggary. Of this he pointed out ſeveral inſtances.

" As to diverſions, that grand article of gay life, he indulged me a taſte of them, took me with him to court, to aſſemblies, concerts, and thoſe other public places, where the polite world flock to ſee or ſhew themſelves, to improve or amuſe one another. For Phylax thought that a rigid reſtraint from theſe things whets the appetite, and that one of the beſt ways to blunt it's edge, is to allow a fair taſte of them. I found the obſervation true by my own experience; for had I only beheld thoſe gay ſcenes at a diſtance, but not been permitted to take part in them, I am perſuaded that my imagination, inflamed by the talk of others, who were fond of them, and generally paint ſuch things agreeably to thoſe impreſſions they make upon themſelves, would have formed pictures of them far beyond the life; but experience ſoon convinced me, that ſuch enjoyments are of no great conſequence. The glare of a court appeared in full luſtre. The dull formality, the

inſipid ceremonial and flutter of a public aſſembly, quite tired me. I ſaw nothing there to detain or delight me: and I always returned from thence with a double reliſh of retirement and the ſociety of my friends, from the enjoyment of whom I had thought myſelf ſecluded by the ceremony in which I had been engaged. So that when I got home, I flew into my apartment, undreſſed, put on a plain deſhabile, ran to my dear Phylax, and was happy."

Cleora pauſing here, Eugenio ſaid, I doubt, Madam, your taſte would be reckoned, in our polite age, too ſingular by much, to induce many either to envy or imitate it. It would be hard to perſuade ſome of our fine ladies, to quite ſo eaſily thoſe charming places and amuſements, that are eſteemed the very life and quinteſſence of pleaſure.

Do not think, Sir, replied Cleora, that I want to give myſelf the airs of an affected delicacy. I confeſs ingenuouſly to you, that I believe in good earneſt, what palled my taſte of diverſions, was the higher reliſh I had formed for better entertainments. I am perſuaded the gayeſt and moſt fluttering part of our ſex take up with trifling amuſements, only for want of ſomething better to entertain them. Something we muſt have to employ us, and ſomething too to relieve us, from the irkſomeneſs of labour. Thoſe, who have no taſte for intellectual pleaſures, will ſeize the next at hand, be they of a groſſer or more refined ſort. If we do not reliſh a book, we muſt take refuge in company and diverſions of all kinds, eſpecially thoſe moſt in vogue. Therefor, as Phylax was well aware, how much a fondneſs for diverſions grows, where it has once got footing, and ſteals upon perſons inſenſibly, till it has engroſſed their whole time, he took care ear-

ly to get the ſtart of it, and prepoſſeſſed me with the love of books.

Pray, Madam, ſaid I, what books did your tutor chiefly recommend to your peruſal?

It would be too long, Sir, ſaid Cleora, to give you an account of all the books he directed me to. He excluded me from none I choſe to read, but I was generally governed in my choice by his advice. I think I mentioned already, that the firſt ſort of books he put in my hand were of the hiſtorical kind. But to be more diſtinct, I will procced in my journal.

" As Phylax much approved of the way of teaching by intereſting ſtories or examples copied from life, whether feigned or real, he therefor recommended Rollin's antient hiſtory, and thoſe ſelect ſtories in the Belles Lettres, which are brought to exemplify particular virtues or vices, or enforce right maxims for the conduct of life. The Adventures of Telemachus he put in my hand early, as a truly moral picture of the ſame kind, deſigned to inſpire a young prince with the ſublimeſt ſentiments of virtue and public ſpirit, and faſhion him upon the model of the moſt amiable humanity and elegance of manners. I was never more charmed in my life, than while I read it, and I was ſo ſtruck with every feature of virtue in the young Hero, that I became emulous of his very ſpirit, and aſpired with paſſion after the glory of virtuous atchievements. His Antiope was my favourite model. Her qualities I eſteemed characteriſtical of her ſex, the moſt natural and graceful ornaments we can wear. O how happy ſhould I eſteem myſelf, could I imitate her excellencies and inherit half her praiſe! But when my dear Phylax firſt directed me to read that admirable piece, he

told me that I muſt therefor conſider the diſtinction of birth, fortune, and other circumſtances; and with that caution I ſhould find it to be of as great profit as pleaſure.

" The Spectator was another author he recommended of the higheſt uſe to females, not only as containing valuable ſtores of profitable and elegant knowlege, but as an excellent mirrour of human life, and a polite corrector of manners: here, ſaid he, are the beſt maxims for the conduct of life, for people of all ranks and denominations, ages and conditions, that you ſhall find any where. Here you may ſee your own face, every ſpeck of folly, whim, and humour, and the deeper ſtains too marked in expreſſive colours. Here you may learn to be wiſe at the expence of others, and avoid the ridicule you ſee expoſed in them. If you follow the Spectator's directions, you will not be much drawn away by the foppery of life, and are guarded againſt numberleſs ſnares into which many of your ſex are apt to fall.

" Another favourite little book of my tutor, was Lord Hallifax's Advice to a Daughter, which he told me was well worth its weight in gold, a piece written entirely in the taſte and ſpirit of a gentleman; wherein the juſteſt pictures of life are drawn, and the fineſt rules for its right conduct, not preſcribed with the ſtiff air of pedantry, or a forbidding ſupercilious authority, but inſinuated with all the mildneſs and perſuaſion of a parent, and founded on an extenſive knowlege of the world. He ſaid it propoſed a virtuous and elegant model of manners, and recommended a rational piety, equally remote from ſuperſtition and enthuſiaſm, and inculcated a ſtrict virtue without affectation or ſourneſs. I confeſs my

obligations to this little, but precious book, from which more may be learned than from whole volumes.

" There were ſeveral other books, both antient and modern, written in the moral ſtrain, which he put into my hands, and explained and exemplified by living patterns: for his large acquaintance with the world enabled him to exhibit almoſt every virtue and vice in real characters.

" I remember particularly two ingenious pieces which he recommended to me, as containing the very quinteſſence of practical and moral philoſophy. *The Advice to an Author*, which was the firſt book that gave me a ſtrong conviction of the uſefulneſs of the habit of inſpecting one's ſelf. It made me fonder of retirement than I ſhould otherwiſe have been, and I thought the method of ſoliloquy, there recommended, an admirable expedient to diſcharge a good deal of that froth and vivacity, which we females are apt to throw out, ſometimes unſeaſonably, in converſation.

" The other was a very practical work of an eminent northern moraliſt, on the *Conduct of the Paſſions*. Some things I found in him too abſtruſe for my underſtanding fully to enter into; but I thought myſelf much benefited by his wholeſome maxims for the conduct of myſelf, and better reconciled to the order of nature in the moral world, than I was before.

" As Phylax ſaw me fond of natural knowlege, he gave me the *Spectacle de la Nature*, *Derham's Phyſico-Theology*, *Ray's Wiſdom of God in the Creation*, *Algarotti on Light and Colours*, and other books upon ſubjects of the ſame nature; not merely to amuſe me with ſuch ingenious ſpeculations, and thereby

draw me off from leſs rational and more dangerous amuſements, but to inure me to the love of contemplation, and chiefly to give me ideas of the wiſdom and goodneſs of the Almighty, and to impreſs me with a deep ſenſe of religion, and my dependence upon him. For I muſt take notice of it, to his honour, and with the warmeſt gratitude to him, that he was particularly ſolicitous to give me juſt notions of religion, and point out the ſtrict connection that there is between true piety and the conduct of human life. He ſhewed me that the love of God and mankind have the moſt friendly aſpects on each other;— that the diſintereſted love of God opens the heart to the moſt tender and extenſive ſenſe of humanity; and the over-flowings of good will to mankind prepare the ſoul for the utmoſt exaltations of divine love. Then by a natural and eaſy gradation, he led me from the views of a Deity and a providence, to thoſe more ſublime and intereſting views of both, which the Chriſtian faith opens upon us. He ſhewed me, that this was a religion framed, not for a ſect or party, or any particular form of government or condition of mankind, but for men in general, being a ſcheme ſo extenſive as to comprehend men of all ages, ſects, and nations, adapted to every intereſt, government, and ſtation in which they can be placed;— that it is moſt admirably ſuited to the defects and weakneſſes, as well as the excellencies of the moral temper and conſtitution, as it affords the beſt helps to ſupply and correct the one, and the nobleſt arguments to improve and exalt the other;— that it breathes the ſweeteſt, mildeſt, and moſt charitable ſpirit, and is particularly fitted to the tender, weakly, fearful, and affectionate ge-

nius of our ſex; as it diſplays our various moral and ſocial relations, thoſe eſpecially of the moſt dear and domeſtic kind, in the moſt engaging light, and inculcates our attachment to them from motives the beſt adapted to work upon our temper; and likewiſe as it gives us the trueſt notion of this life, the beſt ſupports under it's various calamities, and the moſt enlarged views of our connection with another world, which he ſaid muſt naturally tend to raiſe and ſtrengthen the mind, and beget a greater compoſure and equality of conduct, amidſt the ſeveral trials and viciſſitudes of life. He repreſented it as one of the diſtinguiſhing glories of our holy religion, that the exerciſes, which it recommends, not only contribute to diminiſh our attachment to ſenſe and the world, but while they mortify and ſubdue the animal nature, they refine and exalt the rational; and in ſhort, by training up the tender and domeſtic affections in the private relations of life, form us for the exerciſe of the more enlarged and divine ones of higher ſpheres. In fine, my tutor ſhewed me by a beautiful detail, that our religion, of all others, inſtructs us beſt in the dignity and duty of man, gives us the moſt ſatisfying account of our degeneracy, method of reſtoration, and final happineſs; and by that means lays the ſureſt foundation for the practice of our duty, the peace of our minds, and the ſureſt hopes.

" He ſtrongly recommended *Fenelon*'s *Spiritual Works*; *The Life of God in the Soul of Man*; *Smith*'s *ſelect Diſcourſes*, and others of that refined devotional ſtrain, as the fitteſt books he could think of, to raiſe one's views above the world, and inſpire that truly humble and heavenly temper, which is the peculiar glory of a Chriſtian, and adds the higheſt dig-

nity to human nature; — books! from which light irradiates upon the mind, and which ſets the ſoul on fire as one reads them."

As Cleora pauſed a while; I perceive, Madam, ſaid Eugenio, your ingenious inſtructor has given a pretty large ſcope to your ſtudies, and does not ſeem to have been much afraid of your entering into the claſs of female philoſophers or virtuoſo's, a name which ſome of our ſex are as much frighted at, as many of your own are averſe to. But I hope, Madam, from your example, and that of ſeveral ladies of the firſt rank, who reſort ſometimes to philoſophical lectures, and are no leſs fond of learned than gay levees, philoſophy will grow into repute, and it will in time become as faſhionable to talk of books and learning, as of balls and dreſs, or politics and ſcandal. But, I aſk pardon, Madam; pray go on.

I verily believe, ſaid Cleora, Phylax had no mind to accompliſh me in the virtuoſo character, but if poſſible to make me a wife and good woman; and therefor he was particularly careful to point out to me the connexion between knowlege and practice, and the ridicule of knowing more, or talking better than others, and acting worſe. But to finiſh my tedious journal, continued ſhe, reading;

"It was not from books, that I learned the moſt inſtructive and affecting leſſons. It was by converſing with the better part of the world, and by ſeeing thoſe real characters I had before only read or known from deſcription. Therefor, Phylax led me into the politeſt companies in town and country, and made me acquainted with the beſt ſort of people. Frequently, after returning home from a promiſcuous company, he made very uſeful reflections on what had paſt there, and the characters we had ſeen.

If the diſcourſe happened to run on any ſubject of importance, he reviewed it, aſked what I thought concerning the different opinions of each of the ſpeakers; and withal ſhewed, how ſuch a thing might have been ſaid better, ſuch another done with more prudence or delicacy. He marked the virtues, the foibles, and vices of the reſpective characters, and when he knew their hiſtory ſufficiently, traced their cauſes; ſhewing, for inſtance, how ſome committed blunders through raſhneſs and want of judgment, others from vanity and want of reſpect to the company, many from an affectation of imitating others, or from wrong education and a perverted taſte. In this way he taught me the true decorum of manners, how to judge of characters and things, and how to avoid the ridicule, to which affectation or wrong judgment expoſes one.

" But beſides, (which was a thing of the higheſt importance) he not only pointed out to me true characters, characters which fairly exiſted, but ſhewed me their effects in life, both in ſociety and upon one's ſelf; or the influence their virtues and vices have on public or private life, in rendering men happy or miſerable.

" Obſerve, ſaid he, for inſtance, how the exceſſive gaiety, the profuſeneſs and ill management of Flotilla, eat out her fortune and time, render her contemptible, even in the opinion of her own ſex, frequently injure the induſtrious tradeſman, ruin her family, corrupt the manners of her children by her example, and expoſe them after their manners are deſtroyed, to want and miſery. Obſerve, on the other hand, how the modeſty, ſobriety, and prudent oeconomy of Sophronia, attract regard from every body, increaſe her fortune, make her eaſy herſelf,

profit her family, and enable her, without hurting them, to do many kind offices to others.

" Then, added he, do but caſt an eye on the rakiſh Letitia, ſee with what impetuoſity ſhe purſues her pleaſures and amuſement; what confuſion her irregular hours produce at home, what domeſtic broils her conduct occaſions, how many anxieties, diſappointments, affronts, and what ſatiety ſhe muſt encounter in the career of pleaſure; and how, after ſhe has palled her appetite, ſhe muſt ruin her health, and make a withered and ſickly age pay for the extravagancies of an intemperate youth; what vexations ſhe has given her parents and relations, and how at length ſhe entails diſhonour and diſeaſes upon her children! Behold, on the other hand, the ſerene and virtuous Angelica, ſteady in her temper, and chaſte in her pleaſures, who diſcreetly mixes the amuſements with the buſineſs of life, ſo as never to allow the former to encroach upon the latter, but to make them relieve each other. Her huſband finds her always the ſame, unruffled by his paſſions, pliable to his humours, open and obliging to his friends, but rather reſerved to others. How happily do they live! No ſuſpicions diſcompoſe his mind, no feuds diſturb the peace of the family. Their children are their delight, and the peculiar care of the mother, whoſe eyes beam with inexpreſſible tenderneſs and joy, while ſhe ſees their reaſon opening apace, and their paſſions gradually forming to decency and order under her nurſing hand. All the domeſtics know their rank, every buſineſs is done in its ſeaſon; their taſk is their delight. The happy pair are a bleſſing to all around them, and a lovely pattern of the tender duties and endearing pleaſures which may

be found in that ſtate of the neareſt attachment in life.

" Again, pray take notice, ſaid he, and beware of Crepilla, that everlaſting talker. While ſhe takes ſuch freedom with the reputation of others, ſee how ſhe expoſes her own, what diſcords ſhe ſows among friends and neighbours with her petulant tongue, and how, to ſhew her wit and talent at ſatire, ſhe wounds the reputation of friends as well as enemies, hated by them who love her ſcandal, and neither truſted nor eſteemed by any.

" But, how ſuperior a creature is Leonora! What invincible attractions does ſhe carry about her! Always ready to defend the abſent, to reconcile friends, and ſoften enmities, delighting to caſt a veil over the faults of others, and bring their virtues into the light, putting the beſt conſtruction on actions they will bear, and chuſing to be ſilent where ſhe cannot command. See how ſhe ſpreads chearfulneſs and innocent mirth where-ever ſhe goes, and by an univerſal concern to pleaſe, quite void of affectation, obliges every one ſhe converſes with. So that it is hard to tell, whether ſhe is moſt eſteemed or beloved, by thoſe who know her; her advice is commended even where it is not followed, ſhe is an umpire in all differences, and regarded by her own ſex as a pattern of every virtue that is becoming in a woman. To be eſteemed by her is true praiſe, her company is coveted by her own ſex, as well as ours; her virtue is, in all reſpects, its own reward."

" Thus did Phylax conduct me with a diſcreet and gentle hand, amidſt the allurements of pleaſure and frowns of fortune; for of theſe I have alſo had my ſhare. As one taſte of beauty and elegance appeared after another, he improved upon nature, and

pointed out to each ſenſe it's proper object and excellence. From the love of finery in dreſs, and ſymmetry in ordinary things, he led me to a taſte of genteelneſs and decency of outward air and behaviour. From thence we advanced to a ſenſe of female delicacy, honour, and a modeſt reſerve. The next ſtept was to friendſhip, gratitude to parents, ſympathy and affability to all. As the laſt ſtage of improvement, he was chiefly ſolicitous to form and cultivate the high moral taſte of a contempt of all vitious pleaſures, an inviolable regard to the rules of prudence, the reſignation of private eaſe, pomp, and grandeur, to wiſdom, to fidelity, the order of families, and happineſs of friends; and, in ſhort, of an extenſive humanity. To anſwer theſe ends, my dear guardian recommended to me every kind of accompliſhment, that had a tendency to improve my mind or manners. He uſed to ſay, that no bounds were to be ſet to the education of a woman of fortune; — that ſhe might learn any thing ſhe was capable of, that could render her a wiſe and finiſhed creature. But then he was at great pains to convince me, how unſuitable it would be to the character of a diſcreet woman, to make an injudicious ſhew and oſtentation of her accompliſhments. He ſaid theſe were ſeen to moſt advantage in the wiſe conduct, the diſcreet reſerve and application of our talents, to render us more agreeable to others, and happy in ourſelves; — that it ſhewed a greater ſuperiority of mind to conceal one's knowlege, and manage it frugally, than to ſeek to dazzle others with a parade of it. Therefor he always inculcated a thorough reſerve and continunce of ſpeech, eſpecially on ſuch points, unleſs when the declining them would ſhew more of affectation. Above all, he re-

commended a ſtrict modeſty and decorum of behaviour, as the diſtinguiſhing and ſupreme charm of female virtue, a quality, ſaid he, ſo eſſential to the ſex, that we always expect to find it, and which, where it is wanting, can be compenſated by no charm of nature or art; it is equally admired by the looſe, and the ſober part of our ſex; it extenuates many failings, and places every good quality in the moſt alluring light. And, added he, though our paſſion may, yet our eſteem never can be captivated, much leſs ſecured without it."

This, Gentlemen, ſaid Cleora, having done reading, is a ſhort but imperfect ſketch of my education, which I wrote down partly for my entertainment, and partly to imprint his leſſons more deeply on my mind. You will, I hope, excuſe its failures for the ſake of the writer.

We thanked her in the ſtrongeſt terms for the agreeable entertainment ſhe had given us.

You need not, Madam, added Eugenio, be aſhamed to ſhew it to any other perſon whatever. How happy would it be for our ladies of fortune and in high life, were they educated upon ſuch a plan! If that be true, which ſome ſatyriſts have ſaid, who were, I ſuſpect, no great friends to the ſex, that their predominant paſſions are the love of pleaſure and power, I am convinced they will beſt gratify both, upon the ſcheme traced out by Phylax to his fair pupil. In it, I think, he has opened a large fund of pleaſure, and of the moſt refined and durable kind that female heart can wiſh, and excluded them from no pleaſure that is conſiſtent with the ſober and decent dignity of woman; and which would not be attended with more pain in the iſſue. With regard to power and dominion, he has laid the only ſure and firm baſis for both;

ſo that were any of them ambitious of power, and ſet upon making conqueſts, they cannot do better than to follow the rules preſcribed, and mark well the examples delineated by Phylax, and venture to inſure ſucceſs to them, not only in extending, but which is a more difficult matter, in ſecuring their dominion.

You may talk, Gentlemen, ſaid Cleora, what you will of the ladies following rules and plans, I much fear the greateſt part of us will be apt to indulge our fancy and taſte, and think it a ſufficient excuſe for us, if we have but the common practice of ſeveral of the politeſt of our ſex on our ſide. I have obſerved the ladies too generally make it their grand aim to pleaſe the men; ſo long as that humour continues, the beau-monde may preſcribe to us rules for our education and conduct in life: therefor the reformation ſhould begin at the men, and ſince their ſex boaſt a ſuperior reaſon and judgment, you are beſt qualified to ſhew the example; and as we have copied too much after you in our bad taſte, do but you correct it, and we ſhall imitate you with more pleaſure upon a better plan.

DIALOGUE XV.

ON the evening we had appointed, the company met to reſume the converſation concerning the *culture of the mind*.

PHILANDER opened it by ſaying, I hope, Gentlemen, you will remember, that the other evening I propoſed to your conſideration, 'Which of the

'methods of Culture I then mentioned, whether, 'inſtruction, or habit, or example, was the moſt 'proper and efficacious engine, to form the grow-'ing mind for the purpoſes of life; and in what 'manner they ought to be employed the moſt ef-'fectually to reach the end propoſed by education.' As I doubt not but you have conſidered the ſubject, I ſhall be glad to hear your opinions upon it.

A ſhort ſilence enſued, and then Eugenio ſpoke to this purpoſe.

As in the former debate, I gave my opinion for *intellectual culture*, or the improvement of the underſtanding, or reaſon of mankind; ſo now, Gentlemen, I continue to declare as frankly for INSTRUCTION, as the moſt efficacious engine, of what you are pleaſed to call *moral culture*. Were we brute creatures, or mere pieces of clock-work, I ſhould prefer habit, and the rode, as the moſt likely way of putting or keeping us in order; but as I apprehend we are rational creatures, having not only eyes to ſee our intereſt, but wills to make a choice, notwithſtanding all the pains which moraliſts have taken to prove us to be mere machines, I am only for the rational way, preferably to all others; I mean, informing the judgment by the plaineſt inſtruction that can be given. — Let the moral diſpoſitions of your pupil be as good as you pleaſe, and his aptitude for culture ever ſo great, you muſt ſet objects before him, inform him of their nature, uſe, and tendency, to call thoſe forth, and give them their proper play. For if you ſeek to enure him to a certain courſe of action, without guiding his aim, or to cheriſh in him affections towards certain objects, without previouſly acquainting him with their

nature, it muſt render him irreſolute and unſteady in his conduct, and a conſtant dupe to the impreſſion of every new object and opinion that comes in his way. While your immediate influence or example leads or controuls him, he may, and probably will, go right; but then he moves in the dark, and like a machine, acted by ſprings; and if you remove your hand, the leaſt accident may unwind him, and diſturb his motions. Whereas, do but once convince a child fairly, that his conduct is fit, honourable, and advantageous to him, and immediately he is on wing to purſue it, and will continue to do ſo while he retains that opinion. Show him the other to be mean, little, and prejudicial to him, and you excite his horror and averſion to that conduct.

I believe it is an unconteſted maxim, founded on univerſal obſervation, 'That mankind do generally, 'if not always, act from ſome view of intereſt, whe-'ther real or imaginary.' This both philoſophers and men of buſineſs allow to be the grand ſpring of their motions, and the true handle by which you catch hold of their paſſions, and mould their conduct. Accordingly your connoiſſeurs in human nature adviſe us to ſtudy the leading paſſion of thoſe we would practiſe upon, in order to judge, with any degree of certainty, how they will act in any given inſtance; as ſuppoſing that they place their intereſt in the gratification of their ruling paſſion. We ſee, in effect, that an immediate view of intereſt will controul, or at leaſt ſuſpend for a while, almoſt any habit, be it ever ſo ſtrong. Propoſe, for inſtance, an immediate reward to the drunkard, if he will ab-

ſtain, for a while, from his beloved liquor; or let him be tempted with the certain proſpect of any future gain, I could promiſe, on his abſtinence, till he has obtained his reward. The ſame view, oft returning, will frequently ſuſpend the habit, and make him prefer buſineſs to drinking. By ſuch frequent ſuſpenſions, the habit will be gradually weakened, till it wears quite off. If then the hopes of gain will thus ſuſpend and baffle the influence of the moſt inveterate habits, why may not any other intereſt be ſubſtituted in the room of that, and be ſet in ſo ſtrong and commanding a light, that it ſhall be able to ſupplant any habit whatſoever? 'Mankind ſeldom 'act wrong but from partiality or narrowneſs in 'their views; that is to ſay, becauſe they either do 'not underſtand their true intereſt, or miſtake it:' let their view therefor be ſet right; or, in other words, fix their opinion of good, and their conduct will keep pace with it. Look through every profeſſion and condition of life, and the truth of this maxim will appear. A tradeſman never cheats but through a partial view of intereſt. A merchant, who has large dealings, who knows the world, and the courſe of affairs, will be honeſt, if not from principle, yet from a ſenſe of intereſt; that is, of the ſtrict connexion between fair dealing and ſucceſs in buſineſs. An apothecary will not put upon his patient falſe drugs, nor a ſhop-keeper baſe wares upon his cuſtomer, if they underſtand their buſineſs and intereſt right. In like manner, the lawyer will never be knaviſh, nor the judge unjuſt, nor the divine hypocritical, but through ſhort views of the union of probity with reputation and ſucceſs.

Nor does the maxim extend only to knavery and

fraud, but to every other ſpecies of vice. It is all founded on partiality of thought, or the ignorance of one's true intereſt. Would the rake, for inſtance, ruin his conſtitution and fortune, if he foreſaw the conſequences of his wild courſes? Would the falſe patriot proſtitute his conſcience, and ſell his country, for a poſt or a title, if he knew the value of inward freedom and ſelf-approbation? It is not therefor ſo much thro' bad habits or example, that men go wrong, but by reaſon of their ſhort-ſightedneſs, and want of due freedom of thought: ſo that if we can put men into a right track of thinking, concerning the truth and natures of things, and their comparative value, we of conſequence lead them to a right courſe of acting. And this appears to me beſt done by inſtruction, and not by habit or example.

I confeſs, ſaid Simplicius, it is a maxim common enough, that men are governed by intereſt: but I doubt it is rather ſpecious than true. To aſſign any one principle, by which ſo various and fickle a creature as man is governed, is, I think, aſcribing a greater uniformity of character to him, than we actually find in him. To reduce particular appearances to general laws, as far as it can be done, is certainly true philoſophy; but to confound things that are really different, and to aſcribe different effects, to the ſame cauſes, merely for the ſake of an imaginary beauty, ariſing from a certain uniformity of principle, or ſimplicity of hypotheſis, as it is ridiculous in itſelf, ſo it is very prejudicial to the intereſt of philoſophy; the buſineſs of which is to reaſon from facts, and not to invent hypotheſes, be they ever ſo ingenious. Now, that intereſt governs mankind,

may be true in numberleſs inſtances, but that it is the ſole ſpring of his actions, I can hardly believe, while I ſee him ſo often acted by paſſion, in oppoſition to his conſeſt intereſt, and as often by mere whim, without any reaſon at all; while I obſerve him influenced by a cloudy day, or an eaſterly wind. It were an endleſs taſk to trace the mazes of the human heart, or to aſcertain with exactneſs all the ſprings of action; eſpecially as our paſſions blind our reaſon, and hurry us on to action, with a conſtitutional or mechanical ſort of violence, before we are aware. This I propoſe only as a difficulty by the way, without entering into the main point in debate.

I readily allow, replied Eugenio, that our paſſions are powerful principles of action; but aſk Simplicius what it is that guides and excites them? Is it not our opinions, I ſay, our opinions, concerning the nature and conſequences of thoſe things which we paſſionately affect? Do not theſe give the paſſions a right or a wrong biaſs, and add to, or take from, their ſtrength? Paſſion is mere brutal force, unleſs directed by intelligence. So that when it is ſaid to prevail over our ſenſe of intereſt, the meaning is not, that we act without, or againſt our opinion of intereſt, while we are thus hurried on by paſſion; but that we alter our opinions, and condemn afterwards what we approved before. I admit, that it is unphiloſophical to frame theories, without a ſufficient foundation of facts to ſupport them; and that it is better to analize the paſſions, than through an affectation of uniformity, to deduce them all from one root. I grant alſo, that there are ſome propenſities of mankind, which get the ſtart of reaſon, and in a manner ſuperſede the uſe of it, act-

ing with a mechanical force, as in inſtances of violent anger, ſudden compaſſion, and the like. Nay, I do not deny that there are ſome actions, which, being the effect of quick and imperceptible motions of the mind, cannot be traced to any determinate cauſe, and therefor are generally aſcribed to mere caprice. But theſe are not ordinary caſes, and therefor cannot conclude any thing againſt a general maxim; which, in moral affairs, is held good, when it is built on general experience, and but ſeldom fails. Yet after all, I can hardly allow the inſtances produced by Simplicius to be exceptions to the rule: for no man acts wirhout ſome reaſon, unleſs we will ſay that an effect may be produced without a cauſe; and if he be induced to act from ſome reaſon, it muſt be becauſe he apprehends it better for him to act ſo, than to forbear the action; which will ſtill bring us back to the old poſition, 'That it is ſome ſuperior 'intereſt, whether real or ſuppoſed, which governs 'the man.' Wherefor, the main thing in forming the morals of any one, is to guide his opinions right, or to inform the mind well of its true intereſt; and then it will incline us naturally to it, as iron to the load-ſtone.

This will lay the foundation of the beſt and moſt durable habits. As children then are ſtrongly credulous, and ſuſceptible of all kinds of opinions, it muſt be of the utmoſt conſequence to give them right ones, as ſoon as they can apprehend them, eſpecially, ſince the firſt poſſeſſors of the vacant ſoil are generally the longeſt tenants, and plead a right by preſcription.

For theſe reaſons, Gentlemen, I reckon inſtruction the moſt powerful engine of culture,

As I often differ from my friend in debates, ſaid Conſtant, and did ſo in the former converſation on this ſubject, ſo I find myſelf under the ſame neceſſity of differing from him now: for, how plauſible ſoever his arguments may ſeem, they are, in my opinion, contrary to fact and common experience. I believe no-body will diſpute the point with him, that men, being rational creatures, ſhould be proceeded with in a rational way; and that the more habit is accompanied with inſtruction, it will have a more happy and laſting effect. But it is as certain on the other hand, that habits may be contracted before the mind is capable of forming any opinions at all. Thus, children may be led by example, or inured by repeated acts, to any practice, before they can judge of it or it's conſequences. Nay, this may obtain ſuch a prevalence over them, that when they come to know better, and ſee the prejudice of ſuch a practice to their intereſt, they ſhall not be able immediately to forbear it, but continue to indulge the habit, in ſpite of the ſtrongeſt convictions of their reaſon. Let a boy be trained up among a band of gypſies, and be accuſtomed to ſteal and purloin whatever he can lay his hands upon, till thieving becomes quite familiar to him, will he leave off his favourite employment when he comes to know its dangerous conſequences, even though he ſhould ſee the whole gang hung up? Will not his hands ſtill ſtick to every thing with a ſort of irreſiſtible mechaniſm? Will he not continue to prefer his rambling ſhifting life, with all its toils and dangers, to a ſafe but laborious honeſty? Does not the ſame predominant and almoſt invincible force of habit appear in every inſtance of life? How ma-

ny men know, that a liberal doſe of liquor will throw them into fits of ſickneſs, more than enough to counterbalance all the pleaſures of drinking; nay, that a courſe of intemperance will at length ſtupify them into ſots, and yet obſtinately perſiſt in the habit? Eugenio aſks whether a rake would ruin his fortune and conſtitution, if he foreſaw the conſequences of it? His knowlege of the world might, methinks, afford him examples enough to anſwer his own queſtion. Do not the gentlemen of pleaſure often confeſs, in their calmer hours, that they are enemies to their real intereſt, and feel the bitter fruits of their folly? Yet ſuch ſlaves are they to habit, and ſo devoted to the charms which have ruined them, that neither the convictions of experience, nor thoſe of reaſon, will make them leave off their diſſolute practices. Is not this a plain proof, that the force of habit is ſuperior to all reaſon and ſenſe of intereſt?

But, ſays Eugenio, it is opinion that guides our paſſions, and gives them all their force. Let the pupil therefor be but once ſeaſoned with good opinions; concerning the nature and conſequences, or the comparative value of things which he purſues, and his paſſions and conduct will keep pace with them.

I cannot help obſerving a good deal of ambiguity in ſome words which my friend has often uſed in the preſent debate, particularly thoſe of intereſt and opinion. He ſeems to underſtand intereſt ſometimes in a narrow and contracted ſenſe, as ſignifying mere gain or money; and this he ſaid would ſuſpend the paſſion of drinking; I make no doubt, but it will in a covetous man, or in one to whom the paſſion

for liquor holds a ſecond place: but hardly can you bribe a confirmed drunkard to forego his darling enjoyment. Surely he cannot mean, that in this ſenſe, intereſt governs mankind: for there are thouſands, to whom the ſacrifice of that would be no mighty conqueſt. If he means by intereſt, the real advantage, or greateſt aggregate of happineſs to each individual perſon, I wiſh it were true that men always purſued that. But, alas! a very little experience confutes the maxim, if underſtood in that ſenſe. Is preſent pleaſure then the meaning? Neither will that do. As little will the proſpect of future good anſwer to it. But perhaps, an explication of the other word, *opinion*, will help us out. If by opinion he means our ſpeculative notions of things, thoſe philoſophical principles we learn in ſchools, or thoſe vague opinions which we admit in ordinary life and converſation, concerning the abſtract natures, and relations of things, or the conſequences of action, then I cannot find that our actions or paſſions are directed by ſuch opinions. For, do we not ſee the generality of mankind agree in their ſpeculative principles concerning morals, and the tendency of virtue and vice, while yet they are exceedingly divided in their practice? Thus they allow, that virtue is more decent and amiable than its contrary; — that the practice of it creates truſt, eſtabliſhes one's reputation, is ſatisfactory to the mind, and leads to happineſs; — that happineſs lies more in the ſtate of the mind, than in outward circumſtances; — that wealth is foreign to real merit, and can neither give nor ſecure contentment and tranquillity; — that vice is both diſhonourable and the ſource of miſery, and knavery the bane of credit and buſineſs. Being poſſeſ-

ed of ſuch opinions as theſe, they ſhould be, according to Eugenio, honeſt and virtuous, and conſequently happy. But, alas! the practice of too many tells us, that they are not ſwayed by thoſe opinions, rational as they are, and how openly ſoever they avow them —— In this ſenſe then the word *opinion*, my friend's maxim, fails; ſince ſuch numbers act againſt their opinions and againſt their intereſt too. What opinion then, what intereſt governs? I apprehend, men are influenced, in the general train of their life, not by their ſpeculative opinions, which float up and down in their minds like airy viſions, but by what I would call their practical judgment, or their prevailing taſte and ſavour of good or happineſs, whether it conſiſt in wealth, power, or pleaſure, or any other enjoyment that is chiefly reliſhed by mortals. Now, this governing taſte, I conceive, is formed not ſo much by direct and regular inſtruction, as by our conſtitution, habit, circumſtances, the opinions and examples of thoſe we converſe with, and a variety of other cauſes. But I apprehend, that taſte is moſt influenced and nouriſhed by habit, or the being accuſtomed to admire a certain ſet of enjoyments, and habituated to a certain courſe of actions. This forms the ſtrongeſt aſſociations of ideas, and upon theſe our ſupreme taſte and reliſh ſeems principally to depend. For when certain ideas and actions have often come in company, theſe actions ſhall be frequently performed, when any of the aſſociated ideas ſtart; nay, ſometimes without any ideas at all, by a mere mechanical impulſe, when the ſame circumſtance of time or place occur, which uſed to ſuggeſt thoſe ideas. Thus in ſmoaking, drinking, or any of the moſt indifferent actions, to which certain perceptions

of pleaſure or advantage have been often annexed, the diſpoſition to do them ſhall, by frequent repetition, return; and the mechanical powers ſet themſelves a working without any apparent order of the mind, or any ſenſible exertion of the will. It makes no difference how trifling the object is, which the mind has been accuſtomed to admire, nor how inſignificant the actions are, to which it has been habituated. That object, whether a rattle or a ſcepter, will become the ſovereign fancy and reliſh, and be purſued with the ſame inſatiable deſire and eagerneſs; and thoſe actions will become the darling employment, to which all others muſt ſubmit. It muſt be of the utmoſt conſequence therefor, to accuſtom the pupil to ſuch actions and exerciſes, as are truly laudable and virtuous, even before he can thoroughly comprehend their nature and effects; and frequent repetition of them will not only render them eaſy and delightful, but add a ſenſe of importance and dignity to them, which will wonderfully ſtrengthen the habit. For the ſame taſte and ſtrain of action, which prevailed with the boy, will continue to govern the man, though the objects purſued may appear ſomewhat different. The boy, who uſed to cloſe his fiſt upon the farthing, will improve into the griping miſer; and the little hero, who bullied and ruſed on the green, will grow up in time, into the daring warrior, or the ambitious ſtateſman.

On theſe and many other accounts that might be mentioned, I declare for habit as the chief engine in education, whoſe effects are the moſt durable of all others.

Though I am much of Conſtant's opinion, ſaid

Sophron, as to the mighty force of habit, yet I cannot help thinking, that it will be more ſteady and laſting, when it is accompanied with inſtruction, or rather guided by it. It ſeems to be mere inſtinct or mechaniſm, when undirected by reaſon; and one habit may be ſoon ſupplanted by another, when both are equally deſtitute of rational ſupports; but when the habit is led on by a thorough conviction of its excellency or uſefulneſs, it grows into our very nature, and acquires a force almoſt invincible.

Our friends have, by their oppoſition, been inſenſibly drawn into a queſtion, that was much toſſed amongſt antient wits, *viz.* 'Whether virtue is matter of inſtruction, and may be learned as other arts are, or by what means it is attained.'

Eugenio reduces all moral culture to rational inſtruction, and reckons that good habits, in which virtue is ſuppoſed to conſiſt, will naturally follow right opinions. Conſtant ſeems to aſcribe more to nature and to the force of habit, or to ſuch repeated exerciſes as are accommodated to the genius and temper of the creature we want to form; as thinking that his ſupreme taſte in life depends on the train of actions, to which he has been accuſtomed, and that his taſte will tincture his character, and govern his manners.—For my part, I will not pretend to decide in ſo delicate a controverſy, which has exerciſed the tongues and pens of many able ſpeakers and writers in antient times: but I cannot help thinking, that my friends have differed more in appearance than in reality, and that Eugenio's *opinion of intereſt*, which he thought the governing principle of our conduct, is the ſame thing with Conſtant's *prevailing taſte or reliſh*. — For I cannot imagine that

Eugenio meant mere principles of belief, or a few tranſient ſpeculations formed amidſt the hurry of life, or in the leiſure of the cloſet, but that reigning ſenſe of good and ill, of right and wrong, which determines our choice and purſuit. If this was his meaning, then both he and Conſtant concur in ſhewing the importance of forming it rightly, and directing it to proper objects. Were this carefully attended to, I am perſuaded it would go nigh to determine that antient queſtion I juſt now mentioned. All moral culture, and conſequently all moral virtue, muſt reſt on nature as its foundation; that is to ſay, it pre-ſuppoſes moral powers and affections, which are to be improved and raiſed to perfection. Theſe are our perceptions of good and ill, virtue and vice, beauty and deformity; and thoſe affections which lead to purſue the one, and ſhun the other. Thoſe perceptions, and the moral diſpoſitions which accompany them, like all the other original principles of our conſtitution, grow up with us, and, like them, gather ſtrength by attention, exerciſe, and habit. That is to ſay, our moral ſentiments are ſharpened and confirmed, by being often employed in attending to ſuitable objects, and exerting moral determinations; and our affections are, in like manner, ſtrengthened by moral exerciſes, the frequent repetition of which ſettles at length into a habit, or a confirmed ſtate of virtue. Theſe powers are perhaps naturally ſtronger in ſome than in others; and ſuch may be ſaid to have a conſtitution by nature more favourable to virtue; yet what is wanting, or weak in the original make, may be ſupplied, or ſtrengthened by more favourable culture and exerciſe. On the other hand, for want of theſe the fineſt natural diſpoſitions may be perverted, and totally ſpoiled.

Now, of this twofold ſet of powers, the firſt, *i. e.* the moral ſentiments and perceptions, are chiefly improved by right inſtruction; or, in other words, by frequent attention to moral objects. The laſt, *viz.* the moral diſpoſitions or affections, are improved by repeated action or habit. I would conclude then, 'That *inſtruction*, without *nature*, is defective; that '*habit*, without *inſtruction*, is blind and unſteady; '—and that *nature*, without both, is imperfect. 'But when both theſe engines act with a joint and 'well-directed force, either in public or private edu-'cation, they become a rational and laſting mould 'to the diſpoſition of manners.' How then is the governing taſte of life to be formed? 'By pre-'venting, I conceive as far as may be, all unnatural 'combinations of ideas, or by annexing perceptions 'of pleaſure, beauty, or good, to ſuch qualities, acti-'ons, or enjoyments, as are not only compatible with 'them, but united to them by nature; and by accu-'ſtoming the mind to diſtinguiſh accurately between 'appearances and realities, and then inuring it to a 'rational and conſiſtent train of action, ſuch as ſhall 'ſtrengthen the diſpoſitions to virtue, and add ſanc-'tion to our ſenſe of right and wrong, of good 'and ill.'

How dangerous and pernicious it is to diſunite thoſe different inſtruments of political, as well as moral culture; I mean, inſtruction and habit, we have a notorious inſtance in the common wealths of Athens and Sparta; an example pregnant with uſeful leſſons, and which will caſt more light upon the ſubject, than any general obſervations I can make. Give me leave therefor to compare thoſe famous republics, in a few reſpects.

In Sparta habit reigned in it's utmoſt energy and extent. The whole life of the inhabitants was governed by law, and an uniform invariable diſcipline. Their diet, their exerciſes, their diverſions, were all preſcribed to them. Every hour had it's particular buſineſs marked out, and immutably fixed. Nothing was left to private choice or caprice. The city had the air of a camp, where every one had his ſituation aſſigned him, and muſt do his duty, under the ſtrict eye of his officer, or be puniſhed for the leaſt act of diſobedience. Nor would he miſtake the matter much, who ſhould compare Sparta to a modern cloyſter, where abſtinence and exerciſe regularly ſucceed each other; where the hours of diet and devotion, and quantity of both, are appointed by the rules of the order; and all the fraternity, from the prior down to the porter, are under the power of an unrelenting diſcipline. Thus was the oeconomy of life ſettled in this ſevere republic.—But, as Hiero obſerved on another occaſion, learning, and the polite arts were excluded. For the inhabitants ſacrificed to Mars, rather than to the Muſes and Graces. No maſters of ſcience were appointed by the public, nor were any private or foreign teachers allowed to ſettle at Sparta. All the profeſſed retailers of wit, particularly ſophiſts, orators, and poets, were baniſhed from thence, as a ſort of peſtilential vermin, who could only bit and ſting, or at beſt amuſe, the people with words, and excite an itch of novelty and change. A renowned prattler of thoſe times, I think his name was Cephiſophon, was baniſhed, becauſe he pretended that he could talk a whole day on any topic whatſoever. Even painters and ſtatuaries were forbidden, as miniſters of ſloth and luxury, or at leaſt as an uſeleſs tribe of people.

The ſtage was ſhut up as a dangerous rival of public authority, and a prompter to vice, rather than a ſchool of virtue. Even muſic was bounded by law, and it was capital to innovate in the national ſongs, or in the public meaſures, or the authorized inſtruments of harmony. I remember one Terpander was fined by the Ephori, and had his harp nailed up, for no greater crime than that of ſtretching one ſtring beyond its uſual pitch, to give more variety to the muſic. All intercourſe with foreigners, by which the views of the people might be extended, life poliſhed, and arts improved, was prohibited, leſt foreign manners and vices ſhould be imported into a nation where novelty itſelf was a crime.

In ſhort, the rigid forms of their policy, and the regular returns of an uniform life, muſt have damped the flights of genius, and ſet them a thinking only in a beaten track. Their ſphere of action was narrow, and conſequently that of obſervation muſt have been ſo too. The imagination had nothing to agitate it, nor were the paſſions ſufficiently intereſted, to put contemplative men upon inventing any thing, or puſhing their ſpeculations far. For thoſe honours and rewards, which are conferred elſewhere on men of ingenuity and learning, were there beſtowed only on the brave and virtuous. Therefor, the whole ambition of the people being turned in an active channel, they ſought to diſtinguiſh themſelves more by military exploits, and the qualities of the heart, than by thoſe of the head.

How different was the genius of the Athenian republic! It was all free, inquiſitive, and unconfined. Their wit and reaſon had full ſcope; but reſtraint, form, and habit, were ſcarce known in it.

In private life, every one was maſter of his own hours, might chuſe his diet, employment, and pleaſures without controul, or fear of being called to an account. And in public life, the utmoſt equality and freedom of ſpeech and action prevailed: for all the citizens were upon a level, none of them, who had any property, were excluded from a ſhare in the government, and the higheſt honours were alike open to all. There were public academies or colleges, which all ranks might attend, and private tutors, any of whom they might chuſe. They might adhere to any ſect of philoſophers, or to none. Athens was the common mart of ſcience, whither the curious and learned of all nations came to load and unload. Thoſe who excelled in ſculpture, painting, or any ingenious art, were encouraged to practiſe here; for almoſt every perſon was an admirer of fine work, and their ſkill was rewarded by public premiums. Philoſophers, and their apes the ſophiſts, and orators, might read their lectures where, and to whom they pleaſed. And indeed there was a general reſort of all ranks to thoſe lectures. For the plaineſt tradeſmen of Athens piqued himſelf on his knowlege, eloquence, and taſte of the polite arts. All were politicians, ſpeakers, and judges of wit, or wanted to be thought ſo. In fine, they were dabblers in every thing, and their many holy-days and vacations from buſineſs, gave them fine opportunities of indulging their inſatiable curioſity: But, beſides their philoſophical ſchools, and the freedom of converſation among people of different ranks, they had an unconfined interview with ſtrangers. Their trade, as well as curioſity, led them to viſit all countries, and to encourage foreigners to ſettle among them, by granting them the largeſt immunities. Theſe advantages

ſharpened their wit, enlarged their knowlege, and refined their manners. Thus liberty and learning, commerce and arts, went hand in hand, and mutually ſtrengthened each other's intereſt.

It is to this difference of culture, that I would in a great meaſure aſcribe that diverſity of manners, which diſtinguiſhed them ſo much the one from the other. As nature had ſuch unlimited ſcope at Athens, there ſprang up an inexhauſted variety of characters and humours: but as habit took ſuch faſt hold of the inhabitants of Sparta, and their manners were formed after the ſame invariable model of laws and diſcipline, no wonder that ſuch uniformity and lameneſs of character prevailed there. Athens chiefly employed inſtruction and converſe with others, as the great engines of education; accordingly it became the nurſe of arts, and ſeat of ingenuity and learning. In this ſchool were formed philoſophers, politicians, orators, and virtuoſi of all kinds, who greatly improved ſcience, and raiſed the polite arts to their juſt ſtandard: whereas Sparta bred no ſcholars, poets, hiſtorians, or ingenious artiſts; but it was the nurſe of heroes, and gallant ſpirits, men of chaſtiſed fancies, and ſtrict morals, who ſpoke little, but acted with great vigour and reſolution.

Athens was like ſome feſtival ſcene, where gaiety and mirth preſided. Here you might ſee ſports and ſpectacles, pompous proceſſions, rich feaſts, flowing bowls, chearful companions, every thing that could amuſe or gladden the heart. The city was the very mint of wit and humour, where you might hear throughout, the jocular turn, the quick repartee, the loud laugh, and abundance of low buffoonry and ſatire. The univerſal taſte of ſcience and freedom of diſpute caſt off, as we may well ſuppoſe,

a prodigious ſwarm of pretenders, ſmatterers, and ſophiſts. To this laſt ſet, who were a ſet of univerſal mountebanks in letters, Plato aſcribes the corruption of the Athenian youth. For, by the fluency of ſpeech, and parade of learning, they gained the ear of the people, and engroſſed almoſt the whole education of the youth, whom they filled with preſumption, the love of diſpute, and a vain conceit of knowlege. The Spartans were the reverſe of all this. By their reſerve, gravity, and taciturnity, they might have paſſed for monks of the ſevereſt order. There was ſomething formal and forbidding in their air and manners, that ſtruck ſpectators with awe, and rendered them unamiable to their neighbours. The youth behaved with all the modeſty, reſerve, and decency of matrons, ſo that we are told, you would ſooner hear ſtones ſpeak than them, and ſee brazen eyes move as eaſily as their's. — At Athens, the reſtraints being few, the diſcipline ſlack, and the whole train of the policy ſuch as rather flattered and indulged, than over-awed the people; and wealth flowing in upon them from all quarters, they were enervated with luxury and pleaſure, fond of change, precipitate in counſel, and the conſtant dupes of their ambitious demagogues: here was to be ſeen much petulance and impatience of reſtraint, a great licentiouſneſs of manners, and a variety of vicious characters. Virtue was a more rare thing here than at Sparta, where men were all virtuous, more or leſs, through neceſſity, and the force of habit. But to compenſate this, a good nature, having large ſcope, ſhot up into ſublimer heights of virtue. Therefor we are told, by ſuch as knew the manners of both people perfectly well, 'That thoſe of the Athenians 'who were virtuous, were tranſcendently ſo, they

'alone being truly and unfeignedly good, without 'any neceſſity or conſtraint, by a native ſtrength of 'genius, or by a divine deſtiny.' The ſame thing, I believe, might be ſaid of the bad, that they were eminently ſo, the completeſt villains, traitors to their country, and the very ſcourge of mankind. Whereas in Sparta, virtue was the mode; it was ſtudied as an art, and bravery and patriotiſm became the characteriſtics of a Lacedemonian. The youth acted virtuouſly through a kind of political inſtinct, the aged continued to do ſo by the prevalence of habit; and thoſe who were deſtitute of a principle of virtue, were conſtrained, by the public diſcipline, to wear the form of it But their virtue, having none of the ſoft'nings of the civilizing arts, hardened into ſomething auſtere and fierce. They deſpiſed wealth, yet loved power, and were the moſt obedient ſubjects, but the ſevereſt maſters Their want of inſtruction and of commerce with foreigners, joined to their military life, rendered them inhoſpitable to ſtrangers, cruel to their ſlaves, and a terror to the neighbouring ſtates.—Athens, on the other hand, was the very ſeat of politeneſs, the miſtreſs of decorum, and the delight of ſtrangers. To them the Athenians were courteous and kind, humane to their ſlaves, merciful to their enemies, and formidable to their magiſtrates. Not to tire you with too long an account, they were great travellers, agreeable companions, and breathed as refined and extenſive a ſtrain of humanity and love to mankind, as any other nation we read of in antient times.

Such, Gentlemen, I take the ſpecific genius and character of theſe rival republics to have been.

Now, had the ſtrict diſcipline of Sparta been directed by the enlightening and ſoftening arts of

Athens; or, had the brighter and more poliſhed genius of Athens been corrected by ſome of the wholeſom ſeverities of Spartan diſcipline, I am apt to fancy that the conſtitution and character of both ſtates would have been more perfect in their kind, and their virtue more complete and amiable in every reſpect.

The only obſervation I would make upon the whole, is, 'That that education, in which inſtruc-'tion and habit are moſt wiſely tempered together, 'is by far the moſt finiſhed, and productive of the 'happieſt effects.'

Sophron has, I think, ſhewn beyond queſtion, ſaid Simplicius, the neceſſity of uniting thoſe engines of education which have been already taken notice of. But whatever their force may be, whether together or apart, I take EXAMPLE to have a greater power than either of them; nay, I do not know but it is mightier than both. It is certainly more inſinuating than *inſtruction*, and more alluring than *habit:* for it derives its ſtrength from two of the moſt powerful principles or affections of our nature, our *love of imitation* which Philander mentioned, and one for which we have not yet got a name in our language, *a propenſity or diſpoſition to be affected by the ſentiments and paſſions of each other.* Beſides thoſe paſſions, which lead us out to our reſpective objects of pleaſure and pain, and which impel us to action, or reſtrain us from it; nature, in order to maintain a friendly harmony among individual minds, has touched them with a ſecret and amazing ſympathy, between the affections of one man and thoſe of another. In conſequence of this, and of that expreſſive eloquence which is couched in the human countenance and geſture, thoſe affections run

with an inſtantaneous glance from eye to eye, and the ſame movements are conveyed from one heart to another, by the ſlighteſt touch upon either. Thus *anger* is kindled by anger, as fewel by the flame. *Fear* is communicated by looks, without any knowlege of danger. *Joy* lights up joy, and ſpreads like ſun-ſhine. *Sorrow* raiſes *compaſſion*, *kindneſs* awakens *gratitude*, and *love* operates like a charm, in producing love. In fine, ſo admirably has the divine Artiſt tuned our minds to a reciprocal ſympathy in pleaſure and pain, that there is no fellow-creature with whoſe ſtate we can be abſolutely unmoved; and frequently we love and hate, grieve and rejoice, for no other reaſon, but becauſe we ſee others do ſo. Hence, company and example come to have ſuch a wonderful aſcendant over us; and this reciprocation of feelings and paſſions, joined to the mimicking propenſity, makes us, of all other creatures, the moſt apt to be taught and formed in company. How ſoon will the ſentiments of our companions unravel the moſt tenacious of our opinions! and how eaſily are the moſt powerful habits, that were warped with our very conſtitution, untwiſted by the force of an example, which is daily familiar to us! Nay, unleſs inſtruction, be it ever ſo rational, is ſeconded by example; and unleſs habit is ſupported by the practice of thoſe we are moſt converſant with, the firſt will make a very tranſient impreſſion upon us, and the laſt will have little ſtability. Children are peculiarly ſenſible and open to the influence of company and example. They are never ſo active in their motions, nor ſo awake in their paſſions, as when together. I may ſay too, that they are more affected and governed by what they ſee, than by what they hear. They are particularly animated by

each other's example, and ſtand corrected by the dread of ſhame for one another. I reckon it, therefor, a matter of the utmoſt conſequence, to manage this affair right, to lead them into the beſt company, and to throw good comrades in their way, of the ſame ſex, and much about the ſame age and fortune with them, and who ſhall join with them in the ſame exerciſes. For ſuch aſſociations, wonderfully quicken and enlarge their powers both of thinking and acting, and improve their ſocial affections, and conſequently fit them for active and public life. They grow demure, moaped and ſilly, or ſelfiſh when kept up by themſelves, under the conſtant eye and correction of a tutor, though he be ever ſo diſcreet. Whereas, in thoſe joint aſſociations, they are more ſenſible of praiſe, and more active to obtain it; and as their minds are more ſympathetic, and more keenly turned for friendſhip in that early age, they enter warmly into each other's intereſts, and contract the ſtrongeſt leagues. Hence being accuſtomed to think and act in common, they will learn early to form a notion of a joint intereſt, and feel their relation to a public. As they are withal continually expoſed to the contempt and ridicule of their fellows, they muſt gradually unlearn whatever is mean and ſelfiſh, conſider their actions in reference to the advantage of others as well as their own, and grow more manly, ingenuous, and decent in their behaviour.

I confeſs the danger of ſuch public aſſociations, in which bad impreſſions are ſpread with the ſame eaſe as good ones, and are more deeply rivetted for being made in company. But with wiſe regulations, and under the guard of watchful tutors, thoſe may be in a great meaſure prevented.

We have a notable inſtance of their ſalutary effects, and how the bad ones may be eluded, in the conduct and ſpirit of that republic, of which Sophron has juſt now given us ſo diſtinct an account. I ſhall add a few hints to what he ſaid on this part of its conſtitution, to illuſtrate the general remarks I have ventured to make.

At Sparta the education (as was formerly obſerved) was entirely public, and under the conduct of public guardians. The youth were divided into companies or diſtinct bands. Theſe had governors ſet over them, to direct their exerciſes, to obſerve and regulate their manners. They eat, drank, and performed all their exerciſes in company. No diſtinction of rank obſtructed the freedom of their intercourſe. They went to their halls, which were places of public entertainment, as to ſchools of wiſdom and virtue, where the youngeſt might converſe with the eldeſt and moſt experienced, and hear inſtructive diſcourſes on the hiſtory and virtues of their anceſtors and brave contemporaries. This had a happy tendency to open the minds of youth, to correct their childiſh paſſions, and to accuſtom them to a becoming preſence of mind, tempered with an ingenuous modeſty. In fine, all their feaſts, ſpectacles, ſports, and entertainments of every kind, were exhibited in company, and improved the ſocial ſpirit, and ſometimes the other ſex mixed with them in their public diverſions.

In conſequence of this public education, the ſtrongeſt friendſhips and confederacies were formed among them. Many noble pairs were knit and lived in the moſt perfect amity; nor were they divided in their death, when their country demanded that

ſacrifice. Nay, whole confederate bands ſwore to conquer or die in the field of honour, nor was there ever found one who falſified his oath. They were all ſenſible of their connection with the public, and ſeemed to love their country as their common parent. To ſerve it they declined no danger, reckoned nothing too hard to ſuffer, and thought an honourable death in its ſervice, a noble purchaſe. In ſhort, the influence of each other's company and example, and the whole turn of their education, which directed their views to a public intereſt, formed a ſagacious, active, high-ſpirited youth, devoted to manly and virtuous deeds.

Though the education in Athens was not of ſuch a public caſt, yet the youth had fine opportunities of free intercourſe with one another, and with men of all ranks and ages. Philoſophers and mechanics, ſtateſmen and ſailors, ſenators and day labourers, converſed on a level, and on all ſubjects. Their forums, porticos, public halls, academies, and barbers ſhops, were places of univerſal reſort. Nor were the modeſt and inquiſitive youth excluded from any circle of philoſophers, or knot of politicians in which they choſe to join. This wore off that ſtatelineſs and reſerve, which would have otherwiſe appeared in thoſe of higher rank or age; it gave a manly aſſurance to the youth, enlarged their views, and a ſenſe of public connections, and ſpread among them and all ranks of people a general vein of politeneſs and humanity. It alſo gave riſe to noble friendſhips between the older and younger, in which the firſt took very great pains to improve the underſtandings, and form the manners of their young friends. Thus we find Socrates, Plato, and others, ſelecting from among the youth thoſe of the brighteſt genius, and

whoſe condition in life, gave them a proſpect of being employed in the moſt eminent ſtations, upon whom they beſtowed a peculiar care, to train them up for the ſervice of their country. It was an ordinary cuſtom among their teachers, particularly thoſe of rhetoric, to divide the youth into little parties; then to engage them into mutual debates, and make them try imaginary cauſes, in which he, who acquitted himſelf beſt, was crowned with diſtinguiſhed honours. Theſe, and other opportunities of ſocial intercourſe, did not only excite a noble ſpirit of emulation and love of praiſe, but formed a ſtronger union, and a kind of brotherhood among themſelves; and what was of no leſs conſequence, it begot a more firm and inviolable attachment to their country, the common ſource of their liberty and happineſs.

When I reflect on thoſe examples in antiquity, and conſider the force of the ſocial principle in human nature, *example* appears to me a more efficacious engine of culture, whether moral or political, than either of the other two, and a much more durable mould for our manners. It is particularly uſeful in expanding the ſocial powers, giving a maſculine vigour to the mind, and forming youth for public life. Therefor the more freedom of intercourſe they are allowed with one another, and eſpecially with thoſe who are elder than themſelves, their education will contribute the more to his advancement, not only in knowlege, but in every manly and virtuous accompliſhment.

That the method recommended by our friend, ſaid Philander, is attended with manifold advantages, I readily acknowlege; but it is an affair of ſuch

delicacy, that I do not know whether the danger to which it is obnoxious, does not render it rather plauſible in ſpeculation, than expedient in practice. The very reaſon for which Simplicius ſeems principally to recommend it, makes me the apter to ſuſpect it; I mean that ſympathy he talked of, but eſpecially that wonderful turn for mimicry, which made ſome philoſophers call man *the greateſt mimic of all creatures*, and which is peculiarly remarkable in children: a principle that takes place of reaſon, and operates mechanically, and ſo ſtrongly in them, that you not only ſee them watching every look, action, and geſture of their parents and companions, with a moſt ſagacious attention, but practiſing after them with a critical exactneſs, and ſatisfied with themſelves for having been dextrous apes. Was the education of youth of ſuch a public caſt as that of Sparta, where this mechanical principle was rightly directed, and the ſtrength of the active and ſociable powers balanced by proper checks, I ſhould perhaps incline to the moſt public kind of it. But I muſt ſuſpect, that in the promiſcuous croud of raw undiſciplined boys, which the common chances of a public ſchool or undiſtinguiſhed company throw in their way, they are like to meet with more bad than good models to copy after; therefor they run more hazards, one would think, of contracting a vitious tincture. But as Simplicius guarded his propoſal with proper cautions and reflections, and as it would lead us into a nice queſtion, 'Whether a *public* or *private* educa-'tion is to be preferred,' on which, as Sir Roger de Coverly uſed to obſerve of puzzling points, a great deal may be ſaid on both ſides, it is beſt perhaps to drop that at preſent, and conſider what is the moſt

effectual method of ſecuring the main chance, I mean, the virtue and good morals of youth.

To gain this prime, this eſſential point, I would begin earlier than is generally done; for ſurely the mind is as ſuſceptible to right impreſſions as a piece of clay, when it is wet and tender; that is to ſay, as ſoon as it begins to feel pleaſure and pain, and to perceive what is done about it. I have ſeen the potter, when he had kneaded his clay into a proper conſiſtency and ductility, after a few turns of his wheel, and the ſimple application of his hands, mould it into any figure and ſize he pleaſed, ſo that the veſſel wanted nothing to adapt it to all the purpoſes of its formation, but a little glazing and hardening in the furnace. Now, man has the ſame ſoftneſs and ductility of nature, if we take him in time, before he become rigid by habit and uſe. All the difficulty is, to know by what handle or machine we are to knead and mould him, before he is generally thought capable of any figure or impreſſion, when his ſpeech is not yet formed, nor his perceptions well opened. For I cannot help thinking, that even then he is impreſſible, and like the clay, may be moiſtened, at leaſt for taking more eaſily his future form.

One of the firſt ſenſes that take place in children ſeems to be that of *pleaſure* and *pain*. It is one too, that runs through the firſt periods of their life, and has a mighty ſtroke upon the whole, of their future character and conduct. 'To direct and govern 'this in ſuch a manner, that they ſhall love, and 'take pleaſure in what is lovely and virtuous, and 'hate what is deformed and odious, in an entire 'conformity to reaſon,' I take to be the whole ſecret of the affair. And indeed pleaſure, rightly un-

derſtood, cannot be deemed incompatible with moral culture, or with any reaſonable view or end of action. How different ſoever mens purſuits may be, they ſeek pleaſure, or, in other words, happineſs in all of them; whatever object they court, they expect to find this more or leſs in the poſſeſſion or enjoyment of it. Even the cooleſt votary of intereſt propoſes pleaſure, ſubſtantial pleaſure in his acquiſitions, either in the contemplation or uſe of them. And the moſt diſintereſted admirer of beauty, be it natural, moral, or divine, though his paſſion is not excited by a proſpect of the pleaſure of fruition, yet, conſidering the infirmity of human virtue, he will hardly be ſupported in the ſteady and uniform purſuit of it, without ſuch a proſpect. No man chuſes pain but for the ſake of a ſuperior pleaſure; nor does any one forego pleaſure, but in expectation of an over-balance in kind or in degree. You may ſee then that I do not take pleaſure in the low and vulgar ſenſe of the word, but in an extenſive one, as comprehending the various delights which our nature is formed to enjoy, and which men may very innocently propoſe in their actions, whether they reſpect themſelves or others. Now, this principle, call it *ſenſe* or *affection*, or what you will, is ſo ſtrong and intereſting a principle in mankind, that as it would be vain to think of engaging any man in a ſeries of actions, which he is perſuaded will be productive of more pain than pleaſure to him; ſo, if you can once convince him, thoroughly convince him, that he will be a gainer in pleaſure, or real happineſs, by the courſe propoſed to him, I hardly ſee what more effectual motive you can uſe to perſuade to try it; at leaſt ſhould this fail, I deſpair of any other being able to work upon him. But no

motive can have weight, unleſs in ſo far as it is underſtood; nor can it be underſtood without inſtruction and experience. In order then to induce ſuch a creature as man to labour, you muſt let him ſee, or elſe feel, that he will be happier, or enjoy more pleaſure, by labour than by idleneſs. To perſuade him to bear pain, or deny himſelf any pleaſure, you muſt make him apprehend, in the ſame way, that he avoids greater pain, or purchaſes greater pleaſure, by ſo doing. To engage him to ſerve others, you muſt convince him that it is the beſt way to ſerve himſelf. In ſhort, if you want to form any taſte, or to accuſtom to any train of action, the more pleaſure you can make him feel in indulging that taſte, or following that courſe of action; and the more vivid and agreeable proſpects you can raiſe, with regard to the conſequences of either, you will the more effectually accompliſh your deſign. We ſee then that inſtruction muſt ſtill be a main engine of culture, but it is not every kind of inſtruction that will anſwer the end; it muſt be tempered with wonderful diſcretion, to give it effect; and muſt be entirely adapted to the capacity of the creature we want to inſtruct.

'How then are we to proceed, Gentlemen, in the 'inſtruction of young minds, before they are ſup-'poſed fit ſubjects for it? By what artful touches 'are we to play upon that ſenſe of pleaſure, which 'is thought to be ſo quick and predominant in 'them?' Let the brutes once more become our inſtructors in the nurture of infants. Birds, whether of the gentle or rapacious kind, ſeldom overfeed their young, but let them feel, now and then, the pinches of hunger, and chuſe rather to whet, than ſatiate their appetite. When their wings are

long enough to roam beyond the limits of their neſt, their prudent dams helping them to prune their wings, and going abroad with them in their firſt excurſions, point to them where their food is to be had, and remove, perhaps, the more unweildy rubbiſh which lies in their way; but teach them how to come at it, and to diſtinguiſh it from the common earth, rather by their example, than by finding it for them. The old faulcon will ſtart the game, but the young one muſt join in the chace, ſtoop to the lure, and give ſome eſſays of his proweſs, before he comes in for a ſhare of the prey. Thus, they inure them to ſearch and toil, and teach them, that food muſt be the purchaſe of their own ſagacity and induſtry. You do not expect, Gentlemen, that I ſhould recommend the ſame hardy kind of education of children, to the tender-hearted mothers of our age; but as the appetites of our babes are the principal avenues to pleaſure in this unfledged ſeaſon, I know no other way by which we can have any hold of them; therefor I ſee no harm in letting them feel their ſtomachs a little, when they take it in their heads to be peeviſh and rebellious. I would not indulge them in letting them have every thing they appear fond of, juſt upon their craving or catching at it; elſe they will grow delicate, ſullen, and imperious. Therefor, if maſter cries wantonly, ſtorms, and ſtrikes all about him, or is peeviſh and obſtinate, I would give him nothing till he become cool, and will hearken to reaſon. By ſignificant frowns, a little abſtinence, and in various other ways, you may even convince the ſpeechleſs babe, that you are diſpleaſed with him. To accuſtom him to early docility and obedience, I would give him what he craves, not only in meaſure, but on certain conditions, ſuch as

kiſſing his hand, making a bow, or keeping himſelf clean. This will render him pliable, good-natured, and able to endure hunger. You may eaſily believe after this, that I would not over-feed him as the generality of parents do, nor let him be always eating and drivelling; nor acquaint him very early with the nicer ſorts of food. I do not mean that a due reſpect ſhould not be had to the tenderneſs of his conſtitution; but it is generally owing to the over-delicate uſage of children, that their conſtitutions are ſo tender. A little more abſtinence, cold water, open air, and a more ſlender dreſs, would make them all little giants, and give a tone and vigour to their nerves and limbs, that would enable them to bear all weathers, diets, and kinds of uſage. There is not a more ordinary fault in education, than the nurſing, and increaſing, a ſlaviſh dependence on the appetite, by all the arts of ſoftneſs and delicacy: yet, without a ſuperiority to this, nothing great or conſpicuous in life ever was, or can be attained.

And as the eye is likewiſe one of the earlieſt avenues to pleaſure, and children are apt to be much caught by the impreſſions made upon this ſprightly ſenſe, it muſt be of no ſmall conſequence, to apply it as a dexterous machine of moral culture.

Let the eye therefor be entertained with all ſuch ſenſible repreſentations, objects, pictures, and ſights, as will at once gratify the wonder and curioſity of the young adventurer, and convey the moſt decent, chaſte, and lovely images to his mind; let him be often invited to turn his view to beautiful forms, by diſplaying them in the moſt alluring attitudes; obſerving when the mind is in the moſt ſerene and

placid ſtate; and even then not obtruding, but rather ſtealing them, upon it, by tranſient or ſide glances, and at different repriſes; by relieving the ſight with a variety of objects of different colours, ſhapes, and proportions, or ſetting the ſame in different lights; that if they do not catch the eye in one view; they may in another. The deſign of this is to fix the attention of the mind; to open and exerciſe its ſenſes, and powers, by degrees, and in the meaſure which is ſuited to that growing and progreſſive ſtate we took notice of, in our laſt converſation; and withal, by means of its ſenſible perceptions, to awaken ſuch as are intellectual and moral.

The young creature becomes very early ſenſible of dreſs, and what regards the ornament of his perſon. Now, at the ſame time that I would form his taſte for cleanlineſs about himſelf, propriety in his garb, and neatneſs in his apartment, I would by all means endeavour to prevent effeminacy and pride. For, as this ſwells the mind with a childiſh vanity, and enervates it by a mean attention to trifles, which are ſources of ſilly, and often pernicious habits; ſo the other may be miniſterial and introductory to a taſte of a nobler elegance, and refinement of manners. For, as has been formerly obſerved, the human mind riſes from ſmall things to greater, and every new ſtep in its progreſs, is a ſcaffold by which it aſcends to ſomething higher. Thus glaring colours attract the child's eye, before it can judge of their juſt arrangement: yet the luſtre of the former procures attention to the latter. The poliſhed ſtone, or regular pillar, delights the mind, before it can well take in the fine proportions and ſymmetry of the whole ſtructure; but it is the beauty of the

parts that leads it on to a conception of the whole. In like manner, an inferior kind of beauty or elegance, thoroughly relished, may gain admiſſion for a Venus of a higher order. Neatneſs of perſon, and decency of dreſs, not only ſuggeſt, but ſeem to call for, a ſuitable decorum in behaviour; and the tranſition from thence to a taſte of inward order and rectitude of heart, is not only natural but eaſy. That anticipations of ſome connections of this ſort, are familiar to the mind, you muſt all of you have concluded, from a thing which I dare ſay you have often obſerved, that children, when dreſſed out, are much upon their good behaviour, more attentive than uſual to every word and action, and they would be more aſhamed to be caught in a ſlip, than at other times. Have you not ſeen them in ſuch circumſtances more ambitious of praiſe, and more concerned to ſupport the ſuperior dignity of their dreſs? Poſſibly this may appear too great a trifle to be mentioned; but yet I cannot help thinking that matters, very light in themſelves, may be very weighty in their conſequences, eſpecially as they influence habits; nor would I look upon that as a trivial thing in education, which has even a remote tendency to improve what is of higheſt importance in life, our taſte of manners. — But, leſt this of elegance ſhould degenerate into an over-nice attention to finery, and mere outward ſhow, I would pique the ſtripling with a ſenſe of ſuperior ornaments, being better adapted to him, and that thoſe other become the ſofter ſex.

——————— *in outward ſhew*
Elaborate; of inward leſs exact.

But above all, I would lead on his opening mind to higher orders of beauty, and to a juſt perception

and reliſh of theſe. I ſpeak this of all works of deſign, whether natural or artificial, from ſimple figures and colours to the moſt complex: for inſtance, flowers, regular bodies, inſtruments, machines, or models of any piece of workmanſhip, pictures, ſtatues, buſts, graving, or whatever elſe will ſhew deſign, applied to the beſt ſubjects and ends in life. Let the ſimple figures be ſuch materials, as are uſeful in building, gardening, ſhipping, agriculture, and other arts. Let the more compounded figures and pieces of machinery, be the tools or engines of working in thoſe reſpective arts; and let their uſes and connections with ſocial, as well as private and domeſtic life, be pointed out. Again, let thoſe pictures, prints, ſtatues, and deſigns, be often expoſed to the view of children; which will not only amuſe and exerciſe their little fancies, but alſo excite manly and noble ſentiments of temperance, bravery, friendſhip, generoſity, love of one's country and mankind: ſuch ſentiments, often raiſed, will ſerve to awaken correſponding affections. Let the monuments and badges of civil life, the public buildings, honours, trophies, enſigns of ſtate, as robes, coronets, ſtaves, ribbons, and the other diſtinctions of ſociety, be held up to them as images of public order, union, virtue, liberty, and equal government; and lead them, by theſe ſenſible ſymbols, to a conception and veneration of authority, laws, and political ſubordinations. I would likewiſe, by means of theſe, endeavour ſtrongly to imprint on their minds a ſenſe of the union of honour and virtue, and teach them to refer their actions to the community, and a public life.

You ſee, Gentlemen, that hitherto I have propoſed to inſtruct our young pupil chiefly by his eye, and ſenſible appetites, as the moſt proper mediums of con-

veying to his imagination, and of conſequence to his reaſon and moral powers, a juſt ſenſe of good and ill, of pleaſure and pain, and by this kind of inſtruction, I have had it in mine to inſpire him with ſuch ſentiments, and to habituate him to take pleaſure in ſuch objects and actions, as are lovely in themſelves, or of evident uſe and importance to ſociety. You will perceive by the courſe of inſtruction which I have been pointing out, that I have ſuppoſed him now got beyond childhood, and capable, not only of moral feelings, but of taking in ſome of our larger connexions; yet thoſe chiefly inſinuated by ſenſible and pleaſurable repreſentations, in order to give them the more powerful influence.

But now I ſhall return back, and ſuppoſe our pupil beginning to form diſtinct and articulate ſounds, and conſequently capable of diſtinguiſhing and being taught letters. To make him take pleaſure in learning thoſe, I would inſcribe the letters on their different play-things, and contrive various games and diverſions, which ſhall oblige them to learn and pronounce them diſtinctly. Thus, for inſtance, I would frame an horary circle, conſiſting of twenty-four diviſions, at each of which a letter of the alphabet ſhould be placed. On the center let a moveable index or needle be adjuſted, to turn round at pleaſure. Let the values of the ſeveral letters and intervals between them be fixed, and ſignify blanks or prizes, which the ſcholar ſhall draw according as the index, which he whirls round, points to one or other of them, or fixes in the intermediate ſpaces. It is eaſy to extend this to ſyllables, or to contrive little figures and pictures, which ſhall teach him to pronounce even thoſe which are moſt difficult with

great readineſs. From thence the tranſition is eaſy to ſentences, which may be interwoven with their moſt familiar diverſions. And at the ſame time that we ſeem to be amuſing them only with words, we may by thoſe very pictures communicate to them the knowlege of things, and teach them to reaſon about them, form connexions, and draw conſequences.

But whatever exerciſes are preſcribed to them, or whatever leſſons are taught them, they ſhould not be impoſed as taſks, but recommended to them as diverſions and chiefly by thoſe perſons who do them good, and whom they love moſt themſelves; and the leſſon or exerciſe muſt not be continued too long, or have any circumſtances of terror accompanying it, leſt they recoil from it with diſguſt, and contract an unconquerable averſion to what was deſigned as a real improvement. The grand art is to excite their curioſity, and keep it continually awake; to lead them forward gently, and convince them how manly and honourable thoſe exerciſes are in which they are employed.

I have formerly mentioned, how neceſſary it is to render inſtruction pleaſant by means of fables, little ſtories, tales, ſimiles, and all kinds of ſenſible illuſtrations, which ſerve to collect their giddy minds, to employ their fancy and judgment, in making compariſons, connecting facts, and judging of relations. In theſe the moral muſt not be couched too deep, nor be too grave, and far fetched, but ſprightly, and adapted to their roving turn, and to their capacities, which are more impreſſed with the images than the reaſons of things. When the pupil is once accuſtomed to ſuch exerciſes of wit and fancy, it is incredible with what greedineſs he will liſten to inſtruction, preſented to him with ſuch engaging airs.

It is chiefly for the pleaſure conveyed by this method that I mention it again.

But what I have principally in view, now that we are upon moral culture, is, the improving, ſtill in the ſame way of pleaſure, the ſupreme ſenſe and reliſh of virtue, or whatever is lovely and heroic in affections and conduct. How then is this to be improved? Not, I imagine, by reading dull formal lectures on the ſeveral virtues and vices, and declaiming looſely on their effects, but by exhibiting to the moral eye, living examples, or, what is neareſt to theſe pictures, genuine copies of manners; that it may learn early to ſeparate between the fair and harmonious, and the deformed and diſſonant. Thus, I would ſelect from hiſtory, both ſacred and profane, inſtances of illuſtrious virtues diſplayed in the lives of great and good men in all ages: ſuch as the piety and continence of Joſeph; the patience and fortitude of Job; the meekneſs and love of his country, which diſtinguiſhed Moſes; the friendſhip of Jonathan, and the like. From profane ſtory I would produce the conſtancy of Regulus; the continence of Scipio; the incorruption of Fabricius; the contempt of wealth and power in Q. Cincinnatus, P. Æmilius; the patriotiſm and magnanimity of the Bruti, the Curii, the Gracchi, and many others among the old Romans; the juſtice of Ariſtides; the heroiſm and love of their country in Codrus, Leonidas, Epaminondas, Pelopidas, Miltiades, Conon, Philopoemen, and a long train of other Greek and Britiſh worthies; the philanthropy of Timoleon, Flaminius, and the other friends and deliverers of mankind. By means of theſe, and the like examples, the grandeſt ſcenes of human life open on the mind, and the auguſteſt

forms of beauty and order are made to paſs in review before it. This will give your pupil noble and extended views of the energy of virtue, and the limits of human action, awaken an early ſenſibility of whatever is moſt amiable and heroic in life, and kindle in their breaſts a generous ambition to imitate thoſe virtues they admire in others. But ſome caution is to be uſed here: for as youth are apt to be caught with the wonderful, and to admire every thing as heroic, which is very brave, or celebrated with great pomp in hiſtory, ſuch as the actions of renowned warriours and conquerors; it muſt be of no ſmall conſequence to lay open to them, as much as they can apprehend them, the ſprings and conſequences of ſuch actions, the vain-glory, the pride, caprice, envy, or ambition, that gave riſe to them, and the miſeries which they occaſioned; and carefully ſeparate the actions themſelves, from thoſe circumſtances of grandeur, admiration, and fame which accompany them. Thoſe will ſerve to ſtrip the atchievements of thoſe fighting heroes, and warlike ſtates, of that deluſive glare, which the encomiums of ſycophants, and ſplendor of triumphs, have caſt around them, and make the admiring youth detect the villain or mad-man under the conqueror. For, if characters, whether real or feigned, are fairly repreſented, and ſet in the juſt point of ſight, the youthful mind, unexperienced as it is, will, by an internal teſt of nature's forming, diſtinguiſh the right from the wrong in almoſt all caſes that are not very complicated. In preſenting therefor thoſe moral characters to the mind, I would not anticipate, but wait and enforce the ſanction it gives; I mean, I would not ſay this action or character is juſt and laudable, or otherwiſe, but plainly expoſe them in all their genuine colours, and then

leave the mind to paſs ſentence; which it will not fail to do with the ſtricteſt moral juſtice, when it is not under the influence of prejudice or paſſion. The frequent repetition of ſuch exerciſes of moral approbation or cenſure. muſt greatly conduce to improve the temper, and fortify virtuous reſolutions.

To impreſs the minds of youth the more deeply with the beauty of moral ſentiments and actions, and to teach them the connexions of the paſſions with one another, and their effects, I would often entertain them with moral and hiſtorical prints, in which the ſeveral virtues and vices are drawn with their proper emblems and badges; and the actions of heroes, patriots, and others, who have made the greateſt figure in hiſtory, are repreſented to the eye and imagination, with all the advantages of perſpective and deſign. This will render morals not a dry ſtudy, but an agreeable entertainment, and by the aid of imagination will raiſe ſuch ſtrong aſſociations of ideas, concerning the connections of virtue with happineſs, and vice with miſery, as muſt wonderfully enforce the high taſte of moral beauty.

But as this was ſufficiently inſiſted on in a former converſation, I only mention it now, becauſe it falls in with that general plan of training up the mind for virtue and public uſefulneſs, in the way of pleaſure, or by a rational taſte of happineſs.

Here Philander pauſed a while, as if it had been to draw breath; of which Conſtant taking advantage, ſaid,

Whatever ingenuity there appears to be in the method of culture propoſed by Philander, yet, I cannot help thinking it not a little dangerous. By initiating his pupil in the various ways of pleaſure,

and giving his whole education ſuch a pleaſurable turn, I am afraid leſt he render his mind, which is naturally but too ſenſible of pleaſure, and averſe to all kind of pain, too prone to indulge to every pleaſure or gratification that offers firſt and without diſtinction, and too ſoft and effeminate to be able to ſuſtain pain and hardſhip of any ſort. I apprehend that one of the main things to be aimed at by education, is to obtain an habit of attention and ſelf-command, ſo as to be able to check, rather than to give way to the ſallies of paſſion, and eſpecially the love of pleaſure, that moſt enervating and ungovernable of all others. How then is this habit to be acquired? Is it by indulgence, by nouriſhing that quick ſenſe of pleaſure which is ſo interwoven with our very frame, with the greateſt variety and number of entertainments? Or, is it to be done by reſtraint and wholſome ſeverities? The former method will, I doubt, make the conſtitution delicate and ſickly, apt to be ruffled, and put out of humour by every little accident, eaſily dejected by diſappointments, and ſubject to perpetual fears and alarms: the latter will inure their mind to hardſhip, beget a ſmoothneſs and equality of ſpirit, unruffled by fears and chagrins, fortify it againſt pleaſure as well as pain, and give it freedom and ſelf-poſſeſſion under trials of every kind. And indeed our Preſident ſeemed to ſet out with inculcating the neceſſity of accuſtoming to early reſtraint, and breaking the youthful paſſions to order and good government: but ſince that, I know not how he has let drop the reins, opened a large career of pleaſure, and made the whole of his inſtruction and diſcipline to proceed in indulging, rather than reſtraining the purſuit of it. I wiſh this may not

have worſe conſequences than he ſeems to apprehend. For my part, I think the experiment dangerous.

I am much obliged to Conſtant, ſubjoined Philander ſmiling, for his friendly caution. Certainly an habit of temperance and ſelf-command is of the utmoſt conſequence to youth, and the maſtery over their paſſions is ſo valuable a purchaſe, that too much pains cannot be taken to inſure it by a right education. All the difference between Conſtant and me ſeems to be, about the way of obtaining this noble dominion. He ſeems to think reſtraint, ſeverity, and ſelf-denial the only way; whereas, he reckons mine leans too much to indulgence, ſoftneſs, and effeminacy. And truly he ſeems to have all the moraliſts on his ſide, who tell us, that virtue lies in the juſt mean, in governing our paſſions, making them ſubſervient to the public good, and ſteadily purſuing our own happineſs in a ſubordination to it; — that this government is to be attained by correcting our appetites, ſubduing our paſſions, ſtopping their firſt excurſions, and avoiding all exceſs; — that, in fine, we muſt proceed in pruning rather than giving ſcope to nature's growth.

Now, I look upon theſe preliminary diſcourſes concerning virtue and vice, good and evil, and ſuch general rules preſcribed for the attainment of them, to be a ſort of moral proluſions, concerning which a lively fancy may flouriſh very prettily, and frame very ingenious hypotheſes; but when our moral teachers have done all this, the principal queſtions remain ſtill to be diſcuſſed; 'What is this good 'which is to be promoted? Where does the ill lie 'that muſt be ſhunned or removed? How is the 'one to be acquired, and the other avoided? How 'are our paſſions to be corrected? How far indulg-

'ed, where checked? What advantage is to be gain-
'ed by the one or the other? or, in ſhort, from
'what motive are we to correct, reſtrain, and deny
'ourſelves?' Theſe are the elementary principles of virtue, which we are ſtill to learn after thoſe general and proluſive diſcuſſions concerning duty and obligation.

Such diſcourſes and rules muſt be ſtill more inſignificant with regard to children, who cannot enter into moral diſcuſſions, or underſtand general obſervations concerning the oeconomy of a mind, the balance of it's paſſions, and the remote conſequences of actions. They muſt be led by feeling, rather than reaſoning; and to induce them to voluntary pieces of ſelf-denial, you muſt give them a proſpect of a greater enjoyment than that which they quit. Young ſpirits are wonderfully ſqueamiſh; a little ill-timed rigour may entirely quaſh them, and render them ſullen, and unſociable, or elſe creeping and daſtardly. To keep them in heart, and flexible to advice and reproof, as well as prompt to action, you muſt enter into their feelings, appear a friend to their intereſts, and let them taſte as much joy and ſatisfaction as poſſible in the inſtruction you impart, or in the courſe you want them to ſteer; elſe they will recoil upon the hand that leads them, or loſe all firmneſs and vigour, by being over-ſtretched. The ſcience of good may be taught children much ſooner than we imagine; but it muſt be in the experimental, rather than the ſpeculative or literary way. Now, this knowlege of good and ill, is the principal and moſt commanding thing in life. It is this that prevents us moſt effectually from being ſubdued by paſſion, by fears, pleaſures, or pains; for no man will fear that as an evil which he knows to be productive

of a greater good, nor paſſionately deſire to purſue that as a good or pleaſure, which he is convinced muſt terminate in greater miſery. In denying ourſelves then, or ſubduing our paſſions, we do not mean to court ill, or to abandon any real and deſireable good; for to chuſe pain, unleſs as the condition of ſuperior pleaſure, where to chuſe ill as ſuch: but, in thoſe inſtances we make a preference among goods, and only ſacrifice a preſent and a leſſer pleaſure to a greater one that is future. Therefor, the whole art of forming that habit of ſelf-command which Conſtant ſo juſtly recommended, muſt lie in convincing the pupil, that an appetite or paſſion, ſtretched to a certain degree, will give him more pain than pleaſure, and conſequently that the indulging it to that degree muſt be really hurtful to him; whereas a little abſtinence, or ſelf-denial, will entitle him to a greater enjoyment in the iſſue, or ſecure him from greater pain and miſery. Now, it is evident, that this requires ſome experience or computation, a knowlege of the greater and leſs, of the exceſs or defect of pleaſure on the whole, or the balance, after proper abatements on either ſide, and due reſpect had to the future, as well as preſent time. The value or moment of pleaſure is to be conſidered in the ſame way as that of figures; which receive an higher or lower denomination according to their ſituation, or the rank and place they fill, *viz.* of units, tens, hundreds, and ſo on. There is the ſame gradation in pleaſure, according to the rank which the faculties or capacities of enjoying it hold in the conſtitution of our nature. This gradation is from the ſenſible to the imaginative powers, and from thence to the intellectual, till we arrive at the moral and the moſt active and communicative.

Now, to be underſtanding in this moral arithmetic, to be able to compute the rank and value of every pleaſure, and to chuſe right, amidſt the ſeveral objects that offer themſelves to our choice, after comparing them together with regard both to bulk and diſtance, is the chief art of life, and the true key to the management of the paſſions; for this will hinder our being impoſed upon by falſe appearances and phantoms of good, which turn life upſide down; and our purſuing a lower at the expence of an higher pleaſure, which is the ſource of moſt irregular and exceſſive paſſions. The more we can initiate our young pupils in this uſeful art, and the better accomptants we can make them in pleaſure, we bid ſo much the fairer for correcting and governing their paſſions; becauſe we thereby make them ſee, and feel the neceſſity of that controul, which is the great guardian of life.

Now this, I conceive, will beſt be done by opening to them as many natural ſources or avenues to pleaſure as we can, and putting them upon making experiments concerning their ſeparate and comparative values, with regard to intenſeneſs and duration. This was the reaſon why I choſe to follow the progreſs of nature, and to ſupply every ſenſe and capacity of pleaſure, as it opened, with proper objects and gratifications. By making experiments, I mean, that he muſt be put upon reflecting what kind or degree of pleaſure this or the other action, object, or enjoyment hath, or yields him, upon comparing the differences of pleaſures and pains, and obſerving the mixtures and abatements of each. Thus, for inſtance, I would deſire thim to reflect, whether he perceives any difference among the pleaſures ariſing from the different ſenſes, of ſeeing, hearing, ſmel-

ling, *&c.* whether he does not feel, and confeſs, an evident ſuperiority in ſome of them, above the reſt; whether he does not prefer the gratification of his ſight, by any curious ſpectacle, to the pleaſures of eating or drinking; the pleaſures of play, and the ſociety of his companions, to food, dreſs, or any other ſenſible entertainment. After the ſame manner, let him make experiments of the value and weight of the various things that are eſteemed pleaſant and delightful in life; ſuch as health, beauty, finery, exerciſe, praiſe, power, wealth, knowlege, virtue, and the like. Let him examine their ſeparate and comparative value; of what ingredients they conſiſt; how far they are compatible with each other; and if any cannot be enjoyed at the ſame time, or in a conſiſtence with the others, which are to be preferred. The experiment muſt be varied as to time, place, company, and other circumſtances, and frequently repeated, becauſe the mind is differently affected at different times, and the ſame object will change its appearances in different lights and poſitions. So that it is dangerous to make concluſions from partial or ſingle trials. Let the induction be as large and univerſal as poſſible, and the deciſion concerning the balance, or ſum-total of pleaſure will be the more certain.

You will remember, Gentlemen, that I ſaid, natural ſources of pleaſure, whether relating to the body or the mind, ſuch I mean, as nature points out, leads us to ſeek, and finds reſt and complacence in, as in its natural and healthful ſtate. For with regard to thoſe fantaſtical pleaſures, that borrow their chief value, not from any natural appetite or ſenſe, or from any rank they hold in that ſcale of powers I mentioned, but from mere habit, and a falſe and un-

natural aſſociation of ideas, though they often uſurp the place of the natural pleaſures, and gain the aſcendant of them, yet it is evident, they are mere cyphers, which of themſelves ſtand for nothing, but frequently amount to a prodigious value, by being in conjunction with others that are of nature's growth. Such are the pleaſures which ſome find in contemplating bags of uſeleſs metal, in receiving the cringes and adulation of minions and ſlaves, in wearing cloaths and ornaments of this or another faſhion, in certain games, titles, and the like. It is of the utmoſt conſequence to expoſe ſuch hollow and adulterated pleaſures, by ſhewing the pupil thoſe natural perceptions and deſires, from which they derive their chief poignancy and power over us; and convincing him that they may be gratified in a more refined and exquiſite manner, by being applied to objects deſtined by nature for their ſatisfaction.

It is particularly by cheriſhing in youth a taſte for the moſt manly, rational, and ſublime ſatisfactions, that we can expect to guard them moſt effectually againſt the poiſon of unnatural one's of the inferior and ignobler kind. Let thoſe who appear of a contemplative turn, have their taſte formed for reading, knowlege, ſearch of truth, invention of uſeful theories, compoſition, and other ingenious labours of the brain, and they will never want a noble fund of entertainment, to compenſate the loſs of other pleaſures, nor exerciſes enough to fill up every vacant hour. If their genius is of the active kind, let them be inſtructed in the buſy arts of life, mechanics, politics, war, trade, the conſtitution of their country, the intereſt of nations, the characters of men, the hiſtory of the world; whatever, in ſhort, will call

forth their latent powers, and apply them in the wiſeſt manner to private pleaſure and public good.

If the pupil's diſpoſition lies to the calm domeſtic life, and to thoſe arts and pleaſures that are connected with it, I know nothing of more admirable uſe to him than to open a vein for works of imagination and deſign; give him a proper field of exerciſe for the kind and ſocial affections, direct his notions of morals and decorum, and form his taſte for eaſy, rational and uſeful converſation; which will be beſt done by introducing him into polite company; I do not mean ſuch as take their meaſures from the faſhion, but who follow nature, and form their manners, as well as ſentiments, by her ſtandard. This courſe will give the pleaſurable turn a ſafe and honourable bias, and lay in ſuch a fund of ſilent, but exquiſite joys, as a vagrant and tumultuous life of pleaſure can never yield, though it has run through every ſcene of it.

But, whatever the natural bent of the mind is, it muſt be of very great moment to the happineſs of ſo various and compounded a creature as man, to have the greateſt verſatility of taſte, if I may ſo expreſs it, or a ſenſibility to every form and ſpecies of pleaſure: for the moſt independent ſtate is ſo precarious, and the accidents of life are ſo many, that one's happineſs muſt be ſubject to continual ebbs and flows, unleſs one's taſte admit of a pretty large latitude in enjoyment; ſo that though ſome avenues to pleaſure ſhould be ſhut up, others may ſtill be left open. Beſides, ſome kinds of pleaſures, thoſe of liberality, for inſtance, extenſive charity, fortitude and heroic virtue, fall to the ſhare of a few only; ſome require exalted ſtations, others fortunate conjunctions, and many extraordinary abilities.

Therefor, by keeping the mind open to a reliſh of the greateſt variety, and eſpecially ſuch as are moſt in our own power, we have the faireſt chance to render our happineſs, if not entirely unprecarious, yet generally pretty ſecure, and our condition, upon the whole, tolerably eaſy. Such I reckon intellectual pleaſures to be; and the exerciſe of the private virtues, which are excluded from no ſtate, may be enjoyed in any circumſtances, whether proſperous or adverſe, and with as quick a reliſh by the poor as the rich. Let me add to all, that, as the grand occaſions and revolutions of life are few, and important events happen but ſeldom, our happineſs muſt conſiſt of many little, and of but few groſs articles. A great part of wiſdom therefor muſt lie in a diſcreet uſe and improvement of thoſe leſſer articles, which, being put together, make up the greateſt ſum of happineſs in life. And this I apprehend will be beſt done by a ſtrict attention to the detail of life, and a perpetual vein of chearfulneſs and good humour, the natural companions of virtue, which will convert the moſt trivial accidents into occaſions, or means, of mirth and gladneſs.

Though thoſe remarks may ſeem too general, and foreign to the ſubject we are upon, yet I am confident you can, without great difficulty, apply them to it, and by joining inſtruction with pleaſure, render both admirably ſubſervient to moral culture. The great Author of our nature would never have made it ſuſceptible of ſuch various pleaſures, unleſs by thoſe he had deſigned to influence our actions, and mould us for ſociety. All unnatural and fantaſtic deſires and paſſions are beſt ſupplanted and expelled, by giving proper ſcope to thoſe which are natural and juſt. Pleaſure rightly underſtood, or

duly circumſtanced, is the proper counter charm, to counter-work the fatal effects of pleaſure; and pain, in being ſo nearly allied to pleaſure, is, by an aſtoniſhing temperament of things, made our beſt ſecurity againſt miſery, and one of the ſureſt guides to happineſs. By inſtructing our pupil to make juſt calculations of both, or, in other words, by often appealing to his own ſenſe and experience of the different kinds he is acquainted with, and the different reſults of his paſſions and actions, you accuſtom him to attention and ſelf-command, the main thing inſiſted upon, and lead him by the moſt direct and infallible road, to a rational and virtuous conduct, or to a contented and uſeful life, the point from whence we ſet out, and to which education tends as to its final ſcope.—I aſk pardon, Gentlemen, for encroaching on your patience, and depriving you ſo long of the pleaſure of knowing Hiero's ſentiments.

The honeſt divine ſtarted at Philander's unexpected compliment, and like one awakened ſuddenly from a revery, ſaid, with ſome kind of diſorder, and a little more colour than uſual in his cheeks;

I wiſh our preſident, when he cloſed his diſcourſe, had taken leſs notice of me, and paid more regard to the opinion of the company, who were, I am confident, too well pleaſed with the laſt ſpeaker, to wiſh me to ſucceed in his room; however, to ſhow my willingneſs to contribute my mite, I ſhall deliver my opinion, without farther ceremony, on the preſent ſubject.

I have no objection to Philander's ſentiments concerning the doctrine, ſhall I call it, or the inſtitution and diſcipline of pleaſure, which he recommends; unleſs, perhaps, that they may be thought too refined, and dan-

gerous for ordinary practice; at leaſt, it would require very underſtanding teachers, to execute his ſcheme with the neceſſary diſcretion and delicacy. Particularly, it may be reckoned to have a dangerous aſpect on the purity and dignity of their manners, to direct the attention of youth ſolely or principally to the ſide of pleaſure, rather than to the moral form itſelf, or to the living, active principle of rectitude and order. Such a method, unleſs guarded and conducted with the utmoſt caution, may lead them to think, that happineſs conſiſts in a ſtate of enjoyment rather than in a courſe of activity, and may be as well attained by indolence, as by a vigorous exertion of our active powers. It ſeems to conſider reſt as the only end of motion and pleaſure, as ſomething entirely diſtinct from the vital energies of our ſouls. The conſequence of which would be, that duty and pleaſure may be deemed, in certain circumſtances, incompatible; and the mind may poſſibly have its views diſtracted between two oppoſite and interfering principles of action, and become irreſolute, and often inconſiſtent in its conduct: whereas thoſe principles are inſeparable, they coincide and are one. Let us ſee however what effect this doctrine, as it is vulgarly underſtood, would have when applied to the body. We are told by a follower of Epicurus, that the happineſs of the conſtitution lies in the enjoyment of pleaſure, or the greateſt ſum of agreeable ſenſations; in gratifying every ſenſe and appetite with its proper delights, and chuſing the moſt pungent and delicious of each kind. The eager pupil, wonderfully fond of this palatable doctrine, ſets about the happy taſk without delay, indulges every ſenſe and appetite; he leaves no flower unrifled, whence any thing is to be extracted; pro-

vided it coſt him nothing, he does not care how he comes at it, for he needs to ſeek only his own pleaſure; he will not toil, for this is painful, and his happineſs lies in enjoyment, which it is more agreeable to obtain by a quiet, than by a buſtling life. Therefor he pampers, and fills, and rolls about in indolence and pleaſure from morning to night, and runs the ſame round again to-morrow. What is the conſequence of this pampered and indolent ſtate? The conſtitution, over-charged with fulneſs, and wanting proportionable exerciſe, gathers a maſs of humours, which nature cannot throw off, and therefor they are converted into diſeaſes, or elſe the ſpirits, which ſhould have been exalted by a generous and natural motion, are diſſipated and exhauſted by exceſſive indulgence, or impaired by indolence; and in ſhort, the fluids and ſolids prey upon one another, ſo that the whole ſyſtem ſinks by its own weight.

The ſame doctrine, applied to the mind, and practiſed in the ſame way, muſt have the ſame fatal effects; the mere ſearch and indulgence of pleaſure muſt weaken its action, and deſtroy the harmony of its powers; and conſequently enfeeble its capacities of happineſs. I am ſenſible, that by the manner in which Philander laid down his doctrine, he has guarded it againſt theſe conſequences, becauſe all exceſs is thereby excluded, and abſtinence and exerciſe enjoined as neceſſary, as the main ingredients, or conditions at leaſt of indulging pleaſure; but I ſhould reckon it ſafer to ſay, that human happineſs conſiſts in action, or the healthful exerciſe of our ſeveral powers employed on their proper objects, rather than in a ſtate of enjoyment, or a train of pleaſing perceptions and feelings. In the former view, our

happineſs will wear a more honourable and dignified form, and likewiſe, which is of no ſmall conſequence, will appear not ſo much connected with external circumſtances, or dependent on the accidents of life, as upon our own choice and temper; and conſequently muſt be eſteemed a much leſs precarious thing, than when it is repreſented as lying in the iſſues of our actions, and thoſe gratifications which reſult from their ſucceſs.

And, therefor, in the ſame manner as *gymnaſtic* exerciſes were preſcribed to youth by the antient ſages, not for giving them a quicker ſenſe of pleaſure, or for making them eat or drink with a higher reliſh, nor for the ſake of health merely, and to uſher in with more advantage, a ſtate of repoſe, but to form them for ſtrength and grace in action, for honourable conteſts and heroic ſervices in the courſe of liberty, their country, and mankind; ſo would I accuſtom our modern pupils, to a cloſer attention to the ſtrength and beauty, than to the advantage and pleaſures of moral principles and conduct. I would keep their eye fixed upon the grand intentions of nature, and thoſe public deſtinations, which point to ſociety, in the right adjuſtment of their moral and political powers; without diverting it to thoſe accidental or foreign circumſtances, which are ſometimes blended with them, and frequently moſt regarded by the generality. For inſtance, if I was recommending induſtry or honeſty to my pupil, I would not direct his principal view to the point of intereſt, which ſeldom (thank Heaven) fails to accompany them. In the choice of an employment or way of life, I would not tell him, that this or the other was the higheſt in vogue, the moſt genteel, or the ſureſt road to preferment. In recom-

mending the army to him, I would not deſcribe it as an handſom livelyhood, or bid him chiefly conſider his connection with his immediate ſuperior, or his dependance on the king, as if he was only a ſervant of his, and not rather of his country; nor, in fine, would I recommend the practice of qualities, morally good and amiable in themſelves, from mere ſubjection to the will of a ſuperior, dread of puniſhment or loſs, or the proſpects of pleaſure and gain, or even of applauſe. For ſuch motives nouriſh the ſelfiſh turn, debaſe the mind's views, divert them from what is to be principally regarded, and by ſo doing impair the nobler ſprings of action.

As the health of the body depends chiefly on regular exerciſe, and a right diſtribution of the vital juices, the blood and ſpirits, to the ſeveral members and parts of which it conſiſts, ſo the ſound temper, and healthful conſtitution of the mind, is principally owing to the fit and well-proportioned exerciſe of its ſeveral powers and paſſions. There is a wonderful activity or propenſity to action in human creatures, but eſpecially in children: they love to be always playing, leaping, prattling, or doing ſomething; and cannot enjoy themſelves, when they have nothing to do. By this means nature conſults the health of their conſtitution, and goes on training them for public action, before they are capable of judging of the tendency of that inſtinctive reſtleſneſs and activity. It is therefor a great ſecret in moral culture, 'To find proper work and employment for 'them, ſuch as is at once moſt ſuited to their 'capacities, in the different ſtages of their growth, 'and beſt adapted to form them virtuous and uſe'ful creatures.'

If one would excel in any art or quality whatever, he muſt exerciſe himſelf as early as poſſible, and make his amuſements, as well as ſerious occupations, ſubſervient to his improvement in it. Thus one, who wants to be an architect, ought, even when a child, to divert himſelf in making models, drawing plans, and building in miniature. A painter muſt, in like manner, be early ſketching figures, taking reſemblances, though in a rude manner, with the pen, or any other inſtrument that falls in his way, and make pictures, pencils, and colours his play-things, and often bungle before he performs as an artiſt. The gardener ſhould have his ſmall ſpot to cultivate, learn to uſe his tools, to lay out his compartments, and tend his little nurſery, before he practiſes as a maſter.

As the ſupreme art, in which education profeſſes to accompliſh us, is 'that of living well, or of becoming wiſe and good men in our ſeveral relations and capacities; if a method can be contrived ſo to employ youth betimes, that their ſports, as well as more ſerious buſineſs, ſhall run in a virtuous channal, and be a kind of diſcipline or regimen, to prepare them for their future exerciſes, as men, this may deſervedly be thought the happieſt and divineſt kind of culture. This is that truly liberal education, which, according to Plato, forms the completeſt citizen, and qualifies a man to govern, or be governed, upon the moſt perfect plan of equity.'

It is obſervable, that as the mind advances in its paſſive perceptions, ſo to ſpeak, of beauty, order, and deſign, its active powers open alſo, and begin to diſplay themſelves; a taſte for exerciſe and imitation is formed. A ſenſe of novelty is accompanied

with a love of enquiry. At the ſame time that the mind is pleaſed with thoſe works in which it diſcovers proportion, or ſymmetry of parts, and a relation to a common end, it begins to form deſigns itſelf, contrives plans, and exerts its ſkill and activity in their execution. The child imitates, and ſometimes adds too, or improves upon, the operations of others. Whenever this capacity of deſigning, or imitating forms, whether natural or moral, appears, let the genius have free ſcope, and the ſallies of nature be obſerved. Offer, but do not impoſe, different kinds of exerciſe, and trials of ſkill. Let him make out his own ſphere of action, and chuſe his own amuſements, to exerciſe his invention, and explore his genius. Many innocent employments, beſides reading and ſtudy, may be propoſed to him; ſuch as gathering, ſometimes buying his food, ordering breakfaſts or ſuppers, chuſing or diſpoſing the furniture of his own apartments, laying out little gardens, and furniſhing them with proper kitchen fruits; this will give him a taſte of expence, and ſome notion of domeſtic oeconomy. Let him have proper materials and inſtruments for building little houſes, wind and water-mills, making caſtles, fortifications, models, machines, whether for play or uſe, turning, graving, deſigning, and other works of ingenuity or labour.

I begin with theſe lower exerciſes, as Philander did with his inferiour taſtes, to introduce an higher kind, and to accuſtom the active genius of youth to think and act, not in an uncertain deſultory manner, but with coherence, and for a certain determinate end; which, beſides whetting their ingenuity, and forming their imagination to a juſt taſte of imitation and deſign, has a moral good effect, in preſerving the innocence and purity of their manners, and

guarding them againſt idleneſs, that moſt enervating and corrupting habit.

But it is chiefly moral improvements which I have in my eye. How then are theſe to be attained? Not, I conceive, by fatiguing their memories with rigid rules, or diſguſting them with dry diſcourſes concerning abſtinence, auſterity, and ſelf-denial; nor ſo much by ſetting before them the examples of thoſe who have excelled in the practice of ſuch virtues, in which poſſibly they may think themſelves but little intereſted; the true way, as I take it, is by engaging them in moral exerciſes. Children act by example rather than by rules; they cannot attend to deductions, follow out ſchemes, or weigh the conſequences of this, or the other courſe propoſed to them; and are governed by fancy and paſſion, more than by reaſon or advice. They muſt not therefor be too much checked or conſtrained, and chaſtiſed for every little ebullition of fancy and humour. I would indulge them in ſome, nay many trivial things, to gain upon them in others of more importance. I would, by example, rather than by precept, put them upon ſome eaſy inſtances of abſtinence and ſelf-denial, for inſtance, bearing a little cold, going without their ſhoes or hat, enduring hunger, being content with coarſe fare or cloaths, hard beds, ſwimming in cold water, or trying other ſevere bodily exerciſes. They may be eaſily brought to take pride, or ſecret pleaſure, in theſe things, as pieces of manhood and bravery, which give them a ſuperiority over boys who are ſoft and womaniſh.

In order both to explore their diſpoſitions and foibles, and to fortify their minds for action and

danger, I would try them by ſurprizes, ſudden alarms, by threats, and little misfortunes, ſuch as breaking a play-thing, alarming them with the loſs of a favourite bird or dog, robbing them of their money, leaving them alone in the dark, or making them walk into a church or church-yard in the night-time. I would try them likewiſe in their friendſhips, by commending or diſcommending their companions to them, raiſing rivalſhips and competitions between them, threatening to diſcard their comrades from the houſe, ſowing imaginary ſeeds of ſtrife, or petty calumny, to prove their fidelity, and the conſtancy of their affection; and ſee upon what bottom, whether of the ſelfiſh or generous kind, their friendſhip ſtands. I reckon it an excellent nurture of humanity, and exerciſe of their genius, to engage them in an epiſtolary correſpondence with their companions, in which they may entertain one another with any occurrences they meet with, or obſervations they make in the courſe of their ſtudies, and tranſact ſome kinds of buſineſs, ſuch as borrowing and lending, making appointments, forming parties for diverſions, and the like. Sometimes I would put them upon raiſing mock-proceſſes among themſelves, impeaching, arraigning, examining, and paſſing ſentence upon one another, in the ſame manner as the boys of old Perſia uſed to do. By ſuch exerciſes you may diſcern their capacity and moral turn, particularly their ſenſe of right and wrong, their mildneſs or ſeverity, firmneſs or injuſtice, and have the beſt opportunities of approving the juſtneſs of their determinations, or redreſſing them, if wrong. Where ſuch opportunities are wanting, they may, in ſome ſort, be ſupplied by putting caſes in common life to them to ſolve, concerning property, right, domini-

on, obligation, and the like. In theſe the examples muſt be plain, and ſuch as fall within the ſphere of their own obſervation, or have a relation to their future conduct. I would give them a certain ſphere of authority and command, ſuch as the teaching their ſchool-fellows, diſtributing rewards among them according to their behaviour, or the merit of their reſpective performances, the compoſing quarrels between them, cultivating friendſhips, and directing their ſports. By this means you will diſcover how they employ their power, whether they bear it meekly or tyrannically, and will accuſtom them to vigilance, and a manly air and carriage.

I would likewiſe, as Plato adviſes, try them in the furnace of pleaſure, which ſearches the mind more ſeverely, and divides more thoroughly between the true ore and droſs, than adverſity and pain. For the latter makes a man collect all his vigour, and buckle on his armour to ſuſtain the ſhock; whereas the former throws him off his guard, diſſipates his thoughts, and melts down his moſt determined reſolutions. Therefor the wiſeſt philoſophers have laid it down as a moral aphoriſm, 'That the man 'who is untried by pleaſure as well as unexerciſed 'with dangers, can never arrive at a finiſhed virtue; 'ſince a courſe of complete trial is neceſſary to 'form an unconquerable habit of temperance and 'fortitude, the two main pillars of virtue.' And politicians preſcribe a liberal doſe as a torture no leſs effectual than the rack. Be this as it will, it muſt be owned that the experiment is delicate; and therefor, I mention pleaſure as an engine to be uſed by a diſcreet and experienced maſter, who is well acquainted with the genius of his pupil, manages his foibles artfully, and — *circa praecordia ludit.* For

this purpoſe I would have you conſider, Gentlemen, how far it may be adviſeable to try the pupils with different ſorts of bribes, to ſee whether they will reveal a ſecret that has been committed to them, give up a companion for whom they profeſs a particular friendſhip, or, in ſhort, to tempt them to certain actions that betray weakneſs or irreſolution rather than wickedneſs. What would you think of proving them with fine cloaths, ſweet-meats, feaſts, ſpectacles, ſports, games, honours, and ſuch other gratifications as are moſt adapted to ſeize the youthful eye and fancy? — But I take it to be one of the beſt ways of trying their true diſpoſition, and giving play to the various ſprings of nature, to entruſt them with ſmall penſions and ſums of money, which they ſhould have a liberty to lay out in what manner they pleaſed, either for their own entertainment and pleaſure, or the advantage of others. By knowing how they have diſburſed it we may judge of their taſte; for their expences will generally run in that channel. I mentioned on another occaſion a ſeparate allowance of money, purely deſtined for charitable uſes, and in order to improve an habit of benevolence, which is beſt ſtrengthened by practice: but what I now recommend is chiefly for trial.

To draw towards an end of my diſcourſe, engage your pupils often in ſuch adventures as will exerciſe and prove their ingenuity, courage, activity, virtue, and ſelf-command, and not only arm them againſt pleaſure, but harden them againſt ſuffering. Thoſe trials and hardſhips I have ventured to recommend, may, perhaps, be liable to ſome exceptions, and be thought but ill ſuited to the relaxed genius of modern education; but their effects are ſo ſalutary

and beneficial, not only in calling forth the latent ſeeds of temper, but inuring the mind to patience and toil, and thereby giving a firmneſs and ſtrength of nerves, a ſuppleneſs in motion, and a ſelf confidence, which are the great inſtruments of action. Therefor I reckon thoſe exerciſes and trials preferable to a thouſand rules and formal leſſons, which too often ſour the mind of youth, and make virtue and its teachers equally frightful to them. If parents are too tender hearted to practiſe them upon their little darlings themſelves, they ſhould commit them entirely to the care and tutorage of an able maſter, who, with a due regard to their conſtitutions, ſhould appoint them thoſe various kinds of exerciſe, and diſciplinary trials.

But, while the mind is thus, by means of proportioned exerciſe, expanding its powers, and pruning its wings (if I may ſay ſo) for ſociety and public action, I would not be greatly concerned about the manner of its firſt exertions, nor render it ſolicitouſly attentive to the decorum of its operations. Firmneſs ought to go before gracefulneſs of motion. Accordingly, they who train bodies ſeek firſt to ſtrengthen the conſtitution, leſt by attempting to faſhion and poliſh them they ſhould obſtruct their growth and vigour. The artiſt allows the ſtone to arrive to its full growth, and caſt forth every natural vein and cloud, and after this unreſtrained *luſus naturæ* he cuts or carves it into a regular figure, ſtill adopted however to the form of its growth, and then induces that ornamental gloſs and poliſh which gives it its true luſtre. Had he done this ſooner, he would have ſpoiled thoſe wild luxuriances of nature, in which a principal part of its beauty conſiſts.

In like manner, if the mind be cramped and bent to ſtudy certain airs and manners of deportment, before it has time to ſtretch its powers to their juſt dimenſions, and can comprehend the reaſons of its conduct, this muſt weaken its efforts, as well as contract its views. Do not we find it true in experience, that thoſe people who call themſelves the *beau-monde*, and are more attentive to the external faſhion and politeneſs, than to the rectitude of their manners, are ſolicitous about trifles, full of vanity and ſelf-conceit; caught with ſhow, take low aims in life, are provoked or elated with mere punctilios, and turn out rather apes than men? On this account I would not form boys to a nice taſte of a certain prettineſs and decency of behaviour, till they have firſt underſtood what is right and wrong, honourable and baſe; nor would I diſcourage an honeſt ſurlineſs and indignation appearing in their looks and manners upon the diſcovery of meanneſs, vice, or diſingenuity of any kind in their companions, or any perſon whatever; nor yet that reſolute ſternneſs they ſhow in doing what they judge right, nor their frank, though rough bluntneſs in ſpeaking what they believe true. The abating that generous edge of mind may introduce indeed a politer air and more artificial turn of behaviour, but it will damp that manly freedom and intrepidity of heart, and ſeverity of conduct, which are the chief nerves of action, and firmeſt guard of private as well as public virtue. — But, I muſt ſtop here, and leave you, Gentlemen, to judge whether the ſcheme propoſed be really practicable, or is an Utopian dream, as little conſiſtent with our manners, as friendly to our conſtitutions.

I am glad to find, ſaid Eugenio, that our divine inclines to ſuch an active kind of education, and does not talk of fettering the impetuous genius of youth, with diſguſting rules, nor cramming muſty ſyſtems down their throats; but when I recal what Conſtant and Sophron told us of Sparta, I think his method ſavours too much of the genius of that auſtere commonwealth. At leaſt, I doubt his maxims ſmell too rank of the Aſcetic life, to be reliſhed by our modern dames, and their ſweet little babes, who muſt be fed till they can hold no more, and not have their pretty humours croſſed, leſt their heads ſhould ach, or their health ſuffer: but though this difficulty could be conquered, where ſhall we find men duly qualified, for ſo delicate a buſineſs as that of hardening without hurting the conſtitutions of their pupils; rouſing, and yet not damping their ſpirits with hardſhips; alarming, but not frightening them with ſurprizes and dangers; ſearching, without ſoftening them by pleaſure, and trying their probity, without corrupting it? Or, who will have the courage to combat common prejudices, which people conceive againſt every method that has the appearance of ſingularity? Yet could ſuch method be put in practice, and could you join the way of inſtruction and pleaſure, propoſed by Philander, to Hiero's ſcheme of exerciſe and habit, it would obviate Sophron's exceptions againſt modern education, and form a hardy and high-ſpirited youth, equally qualified for contemplation or buſineſs, and well matured for the practice of every private and ſocial virtue.— But, the ſecond part of education ſtill remains undiſcuſſed, the correcting a vitious temper, and reſtoring the corrupted youth to a ſtate of virtue, which we muſt, I doubt, refer to ſome future enquiry.

The company agreed to Eugenio's propoſal, and broke up.

DIALOGUE XVI.

SOPHRON, SIMPLICIUS.

Simp. WHAT ſay you, Sophron, to that odd Phenomenon of dreaming?

Soph. Pray, what is your reaſon for aſking that queſtion?

Simp. I have been for ſome nights paſt very happy in my dreams, by being tranſported into the moſt agreeable company, amidſt the moſt delightful ſcenes. O that I could, when awake, create ſuch enchanting ſcenes, and form ſuch company when I was diſpoſed to be ſociable! I think I ſhould envy few their influence or grandeur. For my part I am quite at a loſs what to think of this ſtrange, though common appearance, and how to account for ſleep, that torpid ſtate in which we ſeem to be ſo active.

Soph. I reckon it exceedingly difficult to account for ſuch a ſubtle and myſterious operation of the human mind, as that of dreaming ſeems to be, and to trace it to any general law. However, my friend, I congratulate you upon your late felicity; I ſuppoſe you have ſpent your days very agreeably, that the viſions of the night have been ſo entertaining.

Simp. Do you imagine then ſo cloſe a connexion between our waking and ſleeping thoughts as may give us reaſon to expect the latter ſhould always, or generally, reſemble the former?

Soph. I cannot help thinking that there is a great connexion between them, though I will not ſay that it is conſtant and invariable. For I believe we ſhall generally find, that our dreams are compoſed of much the ſame materials with our waking thoughts, though frequently ſo altered and wrought up, that we ſcarce diſcern the reſemblance between them.

Simp. I confeſs, Sophron, I have often experienced, that when I have been engaged all day in a particular ſtudy, I have gone over it all night with a new and greater ardor. Thus I have ſometimes worked long accompts in ſleep, and kept the figures together in my imagination, of which I could not have managed a ſmall part awake, without the aſſiſtance of paper.

Soph. That is a notable proof of the ſtrength of the action of the mind in ſleep, when the impreſſions of external objects are removed, and it is, as it were, diſencumbered of its material organs. It happens, I do not know how, that we are more inventive aſleep, than when awake, and can perform ſurprizing feats then, which are quite inconceivable at other times.

Simp. Indeed the imagination ſeems to be much at work, while we are aſleep; and therefor ſleep has been commonly eſteemed the province or dominion of fancy: but its productions are generally ſo looſe and confuſed, that I much doubt, whether we are often either wiſer or better for them. For my part, whatever gay ſcenes have ſometimes riſen up to entertain me, I could never detain the viſion any time, nor inſure a regular continued ſcheme of thought in dreaming. For how much ſoever I fancied myſelf maſter of an argument in ſleep, no ſooner did I awake, than my ideas fell in pieces (if I may ſay ſo,) and to uſe Shakeſpear's phraſe, were *ſhook into air*.

Soph. I am apt to believe, Simplicius, that the diſtinctneſs and coherence of our thoughts in dreams, are not ſo entirely independent on ourſelves, as we generally ſuppoſe, but rather that they depend very much on the temperament and preſent ſtate both of body and mind. When our bodies are not too much fatigued with exerciſe, nor oppreſſed with food, nature does then perform its operations with moſt eaſe and freedom. Therefor Plato adviſes us to compoſe ourſelves to ſleep, with ſuch a habit of body as may no wiſe delude, or diſquiet our mind. Hence Pythagoras uſed to forbid his ſcholars ſuch kinds of food, as were apteſt to obſtruct the compoſure of a mind, that is intent on the ſearch of truth. Another circumſtance neceſſary to compoſe the mind for thinking regularly and coherently, is an exemption from violent paſſions and diſorders of every kind. For, I doubt theſe commotions we feel in dreaming, are frequently owing to the unnatural ferment of our thoughts and paſſions when awake; and thoſe pictures and viſions in the night are moſt active and vigorous, whoſe originals have made the deepeſt impreſſions on us all the day. And perhaps the conſiſtency and regularity of our dream, depends more on the juſtneſs of one's natural genius, or the coherent train of thinking, to which we accuſtom ourſelves, than is generally imagined.

Simp. If thoſe dreams of the excellent Dr. More, which we find in his Divine Dialogues, are genuine, as the candid author of his life aſſures us, and ſome other entertaining dreams of ingenious men, which have met with ſuch good reception and credit, in antient, as well as modern times, were really dreamt by them, one would be induced to aſcribe the order

and good ſenſe of dreams, to the ſoundneſs and juſt texture of a man's waking thoughts. But whether that is ſo or not, I confeſs, Sophron, I have often obſerved more order and connexion in my dreams, upon a light ſtomach, and food well digeſted, or when I am otherwiſe pleaſed and ſerene, than at other times, and can give a more diſtinct account of them when I awake. But is not this aſcribing our dreams, in which ſuch ſtupendous ſcenery and rapidity of invention do ſometimes appear, to the efficiency of material cauſes, which ſeem by no means adequate to ſuch productions?

Soph. I do not think it is, no more than it will follow from our aſſerting what we daily experience, that the better diſpoſed our organs are, the better ſtate of health we enjoy, and the leſs diſturbed we are by our paſſions, we think and reaſon more clearly and coherently, that therefor our power of thinking is the product of matter and mechaniſm It only proves, that in conſequence of the laws of union of our ſoul and body, the free exerciſe of our intellectual powers may depend, in ſome meaſure, we cannot tell how, on the ſound diſpoſition of our external organs, and is often obſtructed by their diſorder, but it cannot from thence be concluded, that thoſe faculties, or their operations, which are of ſo refined a nature, and boundleſs an energy, derive their origin or activity from the texture of a few groſs particles of ſtupid inactive matter.

Simp. I can more eaſily conceive how the mind ſhould be aſſiſted, or obſtructed in its operations by the temperament of the body, when awake; but in ſleep the caſe is very different. The impreſſions from without upon the ſenſory, the immediate inſtrument

of perception, are then ſealed up from the view of the mind, and it ſeems to ceaſe to perceive and act by the body. Scenes are then ſuggeſted to it, which never entered by any ſenſe, and which do not appear to have the leaſt relation or ſimilitude to any of its waking ideas. By ſome ſecret, yet powerful magic, they riſe like the pomp of a new creation, and the mind, it knows not how, is engaged in them without reſerve, as if they were the moſt intereſting realities.

Soph. I grant readily, that the organs which convey ſenſible impreſſions to the common ſeat of ſenſation, if I may call it ſo, are locked up, ſo that none paſs through thoſe ordinary avenues; but who can tell what uſe the mind may make of thoſe forms and images of things that are lodged there, by compounding, dividing, and modifying them in a variety of ways; from which mixtures and changes the moſt fantaſtic viſions may ariſe? But without inſiſting on that; there is no diſputing facts. Dreams, we have ſeen, depend greatly as to their diſtinctneſs and coherence; and, I believe, I might have added, their livelineſs too, on the temperament and ſtate of our body, and particularly on the brain, in which, if any where, the ſeat and receptacle of ſenſation is to be placed. This ſeems to be a deciſive proof, that though our external ſenſes, thoſe outer gates, are barred in the time of ſleep, the connexion continues between the ſenſory itſelf, or the diſpoſition of the brain, or whatever elſe we call the immediate inſtrument of ſenſation and thought. Nay, that this connexion continues ſtrong in the time of ſleep; I think, is alſo evident from this, that our dreams often fatigue the body, and exhauſt, inſtead of recruiting, the ſpirits; ſo that it is no unuſual thing for people to

ſay, that they have ſlept indeed, but are not refreſhed. In ſhort, if the mind ceaſed to perceive and act by the body in the time of ſleep, I cannot conceive how its perceptions in ſleep ſhould depend ſo much, as to their compoſition, on the ſtate of its material vehicle.

Simp. I do not doubt, but the union between the ſoul and body ſtill continues in the time of ſleep; and how ſuch intimate partners may affect each other is hard to ſay; but the viſions of the night are often, or rather for the moſt part, ſo totally diſtinct from the reveries of the day, that I am afraid we muſt have recourſe to ſome powerful foreign principle, or to external agency, to produce ſuch ſurprizing and diverſified effects, and fairly to ſolve the phenomenon. And indeed where is the harm if we do?

Soph. None at all, my friend, if that machinery be neceſſary to unty the knot, and can be well ſupported. But what need is there to bring in inviſible agents, with whoſe operations we are but poorly acquainted, when we may reſolve the whole more naturally, and with a greater air of that ſimplicity, which characterizes the operations of nature, into the immenſe fruitfulneſs and activity of the human mind when it is, as it were, diſentangled from matter, and quite undiſturbed by impreſſions from abroad? We may obſerve, that the weakneſs or loſs of one ſenſe is generally accompanied with a proportionably greater acuteneſs in the others; at leaſt we become more watchful and attentive to the impreſſions made on the reſt. Thus if one has loſt his ſight, he hears quicker, and is leſs diſtracted in his attention. The ſoul then retires more within itſelf, and collects its thoughts with greater vigour,

by which it ranges and commands them with more eaſe. Therefor, when not one, but all the avenues by which ſenſible impreſſions found admittance, are ſhut up, what wonder is it if the mind, being quite undiſtracted and ſelf-collected, atchieves things which would aſtoniſh at another time, when ſhe is aſſaulted by objects of every ſenſe? It is like taking off the weights and clogs that retard her movements; ſhe now exerts her native ſpring, with an amazing elaſticity, and ſoars beyond the limits of that narrow ſphere of thought and action, in which ſhe ordinarily moves: ſhe invents, creates, and annihilates, forms and ſhifts a ſcene with inconceiveable rapidity.

Simp. This may account, in ſome meaſure, for the vivacity and ſwiftneſs of her operations in ſleep; but then I cannot conceive, why they ſhould be ſo fluttering and tranſitory, and leave ſo little impreſſion behind them, that we no more mind them after we awake, than if they had never been there.

Soph. It is certain, however, they make prodigious impreſſions upon us in the mean time, and often cauſe us to feel ſubſtantial happineſs or miſery, while our dreams tranſport us into gay Elyſian fields, or haunt us with horrid ſpectres; but it muſt have been of dangerous conſequence to human life, had theſe impreſſions continued in any vigour when we awaked; and therefor it appears a wiſe and kind conſtitution of the Deity, to give them ſo tranſient an exiſtence, that we might not be thereby unqualified for ſocial duties. For the ſame violent concuſſions, continued long on our imaginations, might be in danger of diſordering our judgments, and defeating the end of our being. Our Maker only ſhews us what activity we are capable of exerting, when we withdraw from the ſcene of action, and what a world of

ideas the mind can call up when its commerce with the external one, is interrupted for a while; in order, perhaps, to convince us, that we are more and better than material beings, and can act as well without corporeal organs, as by their interposition. I imagine the case would be much the same were we transported out of this world into another. Our most violent passions and pursuits on the present scene, nay, our most sober and waking thoughts would perhaps appear like a midnight dream, and vanish like an illusion of fancy before the new and surprizing scenes, that would then open upon us; as the faint light of the spangled heavens disappears, before the bright effulgence of day.

Simp. It may be so; but I believe we should carry the same dispositions along with us as we find we do, when transported from the world of fancy to that of life and action, or from this to that. For our ceasing to act or be acted upon by the body, or our separation from material connexions, does not seem to have any tendency to alter or destroy our moral principles and connexions. Therefor I remember a certain author advises us to examine our dreams with attention, that by seeing how our passions lean, and what determinations we then make, we may discover our genuine character.

Soph. I believe there may be some ground for the advice: for it is supposed, and perhaps justly, that the constant impression of sensible objects gives a strong bias to the mind, and forcibly carries it along with them; — and likewise, that we are too apt to decide in our own favour, and justify our passions, while we are heated with action, and involved in all the hurry of life: but when these objects cease to act, we are then rather spectators than actors upon the

the great theatre of buſineſs and pleaſure, the mind is not ſubject to the ſame colluſion with the ſenſes, but acts leſs artificially, and more by an original impulſe from within; — and therefor we may reckon its moral judgments ſurer, and its affections more genuine, than when it is under the immediate and full power of foreign impreſſions. But whatever truth there be in this, the ſcene ſeems only to be ſhifted, and our taſte and paſſions continue much the ſame, both ſleeping and waking. The *miſer* dreams of his bags; and, I believe, never departs from his character, ſhould gayer ſpectres preſume to rival it with his favourite idol. The *ambitious man* recalls the pageantry of the day, keeps or attends levees, diſpenſes favours with a ſtudied haughtineſs of face, or cringes for them with a polite ſervility of behaviour, is charmed with courts, coronets and penſions, and acts in perfect conſiſtence with his waking character. The *lover* purſues his coy miſtreſs through viſionary fields and groves, and is often indebted to the drowſy god Morpheus for imaginary raptures, when his peeviſh goddeſs refuſes him real ones. Therefor, by obſerving the train of images and thoughts, which moſt employ the mind in ſleep, I do not know but we may form a pretty exact conjecture concerning our ruling paſſion. For our fancies are generally of a colour with our paſſions, and take the form and direction they are pleaſed to give them.

Simp. After all, I doubt much whether the method be abſolutely ſafe, nor, if it were, do I think there is any neceſſity to have recourſe to it, as our waking ſentiments and paſſions are more authentic proofs of our internal characters and manners. But

what renders it ſlippery for us to build certain concluſions on it is, that our thoughts are obtruded upon us in ſleep, without any conſciouſneſs or choice on our part. Terrifying ſcenes are as often preſented to our mind, as agreeable ones. Now, is it probable that the mind ſhould chuſe to frighten itſelf? And were thoſe ſcenes of its own creating, it ſhould be conſcious, one would think, of its own efficacy in producing them. For all the actions of the ſoul, we are told, muſt be accompanied with a conſciouſneſs that they are performed in conſequence of ſome exertion of the will. But this does not appear to be the caſe with reſpect to dreams; therefor I do not ſee what we can conclude from them concerning our temper and character. To avoid theſe and other difficulties, had we not better have recourſe to the hypotheſis of foreign impulſe?

Soph. Whatever doubts may ariſe concerning the intellectual activity of the ſoul in dreaming, I believe few will deny that it ſtill retains its moral powers, and exerts them in approving or diſapproving, and being well or ill affected to thoſe objects and appearances that come in view before it. Therefor, how vague and fantaſtic ſoever the viſions of fancy may be, and tho' it may be ſomewhat raſh to draw concluſions from thence, yet I imagine it would not be equally ſo to conclude from the moral bent, the determinations of which are more ſteady and uniform, as depending on our very frame and conſtitution. But I doubt, Simplicius, the arguments you have alledged to prove that dreams are of foreign growth, and not our own manufacture, will prove too much; I mean, they will conclude equally againſt many, nay, moſt of our waking thoughts, being of our own production. How many thoughts and imaginations intrude upon

us while we are awake without being called, nay, which we would willingly ſuppreſs? When the mind is lulled into the ſofteſt indolence, and does not attend to any one thing more than another, pray what activity does it exert with regard to that floating train of tranſient unconnected perceptions, which roll on without intermiſſion before the mental eye? 'Or, what meaſures does it apply to mark out and 'diſtinguiſh that ſilent and ſucceſſive flux, which, 'like a ſtill and deep river, carries down the mind 'along with it indiſcernibly, and without any noiſe; 'and which, in its progreſſive motion, treads ſo 'lightly, that it leaves no traces, or footſteps at all 'behind it?' Is it conſcious that thoſe fleeting exiſtences riſe into being, upon its creative mandate, and ſink again into their primitive nothing, when its continued preſerving energy is withdrawn?

Simp. Some ideas are, doubtleſs, independent of us, and come and go without a call; but is not the general train of them ſubject to our dominion? Is it not in our power by internal recollection to call up one ſet, to diſmiſs another, to range and combine them in what order and form we pleaſe? And are not men, according to their different ſtudies, and the voluntary application of their genius, ranked into the different claſſes of poets, painters, or philoſophers?

Soph. What would the poet, think you, or the painter give, that their conceptions would riſe, and range themſelves in that beauteous order in which they ſometimes appear in the flowing verſe or glow upon the canvaſs, on the firſt intimation the inventors give of their pleaſure? But, alas! they often complain that the muſe is reſerved and unpropitious, that genius is impatient of the rein, reſtive beyond

beyond meaſure. Indeed we ſeem to have it in our power to chuſe our ſubject, and to direct our thoughts to one ſide of it preferably to another; but when we once launch out into the vaſt fields of fancy, we are often carried we know not whither, and by paths untrod and unknown to us. May we not ſay the ſame of *memory*, that aſtoniſhing power of the human mind? Though we ſeem to exert ſome kind of activity in recollection, in turning the mind to thoſe circumſtances or ideas which we may fancy to have the neareſt affinity or connexion with thoſe we are in queſt of, yet to ſay that theſe are brought back into the mind by any immediate act of volition, were to ſuppoſe that we already know the ideas we have a mind to recall, before we actually remember them. For my part, I am conſcious of no ſuch efficacious and unaccountable volition; yet, ſtill, I take it upon truſt, that it is I who remember, perceive and will. Thoſe gentlemen, therefor, who alledge that our ſouls, in our dreams, are the play-things of immaterial beings, who make our fancies the funnels of their own ideas, or perhaps reveries, are obliged, methinks, by their own method of reaſoning, to aſcribe the whole ſucceſſion of thought and imagery, that paſſes through our minds when awake, to ſome foreign influence of the like kind.

Simp. That were making mere machines of us indeed, if our thoughts ſleeping and waking were the impreſſions of foreign agents who acted upon us at pleaſure; but the caſe, I apprehend, is very different. When we are awake, we are conſcious of but one ſimple intelligent agent that thinks, imagines, and wills; and whatever ſcenes do then paſs in review before the mind, we never fancy that another perſon has a conjunct conſciouſneſs with us. Where

as in our dreams there ſeems to be a diverſity or plurality of conſciouſneſs, as when ſeveral perſons act their reſpective parts, converſe, give anſwers, and perſonate all ſorts of characters; all which imaginary beings we conceive as quite diſtinct perſonages from ourſelves, whom we regard as the ſpectators of the whole drama, and ſometimes as conjunct actors. Now, is it conceiveable, that the mind ſhould thus cheat itſelf with a continued illuſion of its own creating, and yet know nothing of the matter; nay, be conſcious in the mean time, and remember afterwards that ſome part of the drama did not belong to it, but was acted by quite diſtinct perſons? So that nature has put a plain diſtinction between our waking thoughts and our dreams; by which we perceive ourſelves active in the former, and are led to aſcribe the latter to ſome inviſible influence.

Soph. Even this were no more than affirming with ſome ingenious men that the mind is both ſpectator and theatre to itſelf. And it is eaſy to account for the diverſity of conſciouſneſs, which is thought ſo deciſive an argument for the ſcheme of foreign impulſe; by ſuppoſing only that the power of imagination is a little increaſed in the time of ſleep, which the experience of mankind ſeems ſtrongly to confirm. For, if poets, enthuſiaſts, melancholy perſons, and others of a warm imagination, can often ſuggeſt to themſelves viſionary ſcenes, paint characters, and carry on dialogues with imaginary perſonages, in ſo lively a manner as to delude themſelves into a belief that that they are real, and in a ſort forget that they are the creatures of their own fancy, at leaſt be affected towards them, as if they really exiſted; I ſay, if this be the caſe with the imaginative tribe, even

when diſturbed with the impreſſions and ſenſible realities of the day, how much more may we ſuppoſe it to hold true in the viſions of the night, when the imagination is ſo pictureſque, and being undiſtracted from abroad, can range its ſtores at leiſure, blend, ſeparate, and mould its images into endleſs forms and combinations! How eaſily then may it perſuade itſelf, that the poetic drama is real, and conſider the fictitious actors as diſtinct perſons, endowed each with a proper conſciouſneſs, yet forget withal that the whole was of its own creation! For my part, I ſee no abſurdity in all this. I doubt we are very ignorant of the wonderful ſtrength of imagination, that teeming faculty, for which nothing is too hard when it is worked up to a proper ferment.

Simp. What wonders a bold and teeming imagination may perform I do not know: and whether it has a creative kind of energy, by which it can coin images at pleaſure; or whether the mind can, of itſelf, recal ſuch ideas as were in a manner ſunk into non-exiſtence; or whether ſome ſuper-intending mind, communicating immediately with ours, impreſſes thoſe ideas according to certain laws, and in conſequence of ſome previous volition of ours, I ſhall not pretend to determine. Theſe ſeem to be ſecrets in the management of nature, which, like the reaſons of ſtate, it would be inconvenient to diſcloſe to vulgar eyes, and which perhaps it little imports us to know; but yet, methinks, ſhe points out to us an obvious difference between our waking and our ſleeping thoughts, by a certain ſenſe of ſelf-approbation or blame annexed to the former, which we ſeldom or never apply to the latter. By the common verdict of mankind we are accountable for the one, but are acquitted with regard to the other;

which would induce us to conclude, that we are active in the firſt, but paſſive only in the laſt.

Soph. Take care, Simplicius, that this argument do not acquit us from the greateſt of our waking thoughts too; or that by the ſame rules of judging our ſleeping ones be not involved in the ſame condemnation. If our thoughts do generally follow the bent and temper of our minds, and deſerve praiſe or blame, as they proceed from, and ſhew a good or bad temper, I do not ſee how, when the ſame train of thinking often recurs in dreams, and bears a ſtrong analogy to our waking thoughts and paſſions; I ſay, I do not know how you can vindicate the former from a ſhare of applauſe or cenſure, ſince they manifeſt a peculiar bent of ſoul to objects which make their appearance ſo often, whether we are awake or aſleep. Were a proper guard ſet therefor upon our waking thoughts, and were our fancies more ſeverely chaſtiſed, while it is confeſſed we have the management of them, we ſhould probably find them more correct and purified in their nocturnal excurſions.

Simp. Were due care taken, perhaps, we might dream ſomewhat more coherently; yet, I do not know how, in dreaming, nature ſeems to ſport itſelf in forming the wildeſt and moſt irregular aſſemblages of ideas. The whole refuſe of fancy is, in a manner, drained off by this emunctory of the brain; and yet it is but ſeldom we can trace any ſtrict connexion between our waking and ſleeping reveries; and I doubt the phenomena of dreams are pretty far as yet from being reduced to a regular theory.

Soph. I believe nature is often wild enough in the creations of the night, but perhaps not much more ſo than in thoſe of the day. Yet as it is notorious, and you yourſelf confeſſed, that the ſtudies and em-

ployments of the day have an influence on our nocturnal reveries, I am apt to fancy, that were we more exact in comparing our waking and ſleeping thoughts, and obſerving how in the confines of both ſtates, they run up into one another, we ſhould find many ſurprizing connexions and analogies, ſufficient perhaps to eſtabliſh ſome general theory, or at leaſt to furniſh us with ſeveral uſeful hints, ſo to manage our waking thoughts, as to give a better account of our ſleeping ones. What makes you ſmile?

Simp. I was amuſing myſelf with the thoughts of ſo pleaſant and important a diſcovery. It is a charming proſpect to digeſt dreaming into a theory or ſyſtem, and to guide our dreams by rule, I doubt we ſhall find it hard enough to reduce ſuch untractable things as our waking thoughts within the ſphere of ſelf dominion.

Soph. The moſt irregular motions of nature, and ſuch as are quite independent of us, have, by the dint of a genuine philoſophy, applied to numbers and geometry, been determined and reduced to a regular theory. Dreaming is one of nature's phenomena, and upon which no ſmall part of our happineſs depends. Why then ſhould we deſpair of ſolving it; if once we were provided with a ſufficient regiſter of facts or data? As untractable things as you ſay our waking thoughts are, yet they have been reduced to fixed laws; and I do not know but our dreams, to ſpeak a bold word, are reducible to the ſame.

Simp. What are thoſe in the name of wonder? I ſhall be very glad to hear them.

Soph. Well, they are provided to our hand by a

notable metaphyſician, and are called the laws of *aſſociation*.

Simp. Pray explain theſe ſame laws to me that are to help us out with this hitherto inexplicable phenominon.

Soph. That, I hope, will be no hard matter with his good help. Does the preſence of one idea in the mind neceſſarily infer that of another, or does one perception by any neceſſity of nature ſuggeſt or excite another which is not eſſentially involved in that perception?

Simp. I allow it does not.

Soph. When one idea, therefor, brings another entirely diſtinct from it into the mind, or is the occaſion of exciting an idea formerly perceived, or though before perceived, yet now forgot, muſt not this be the effect of an arbitrary conſtitution or law ſettled by the author of our frame? Thus, if one idea ſuggeſts pleaſure, and another pain, does not this connection or aſſociation of ideas reſult from ſome ſuch voluntary conſtitution?

Simp. Admit it does, what would you infer from thence?

Soph. If we find that certain ideas do generally ſuggeſt, or are accompanied with others, whatever may be the ground or cauſe of that aſſociation, may we not conclude from thence, that it is a law of our nature for ſuch ideas to excite each other?

Simp. We may.

Soph. That law, therefor, in conſequence of which one idea is the mean or occaſion of ſuggeſting another, is called the *law of aſſociation*, or of the mutual attraction of our ideas. If we enquire farther into the circumſtances of this aſſociation, or the particular laws of that attraction, the abovemention-

ed philoſopher will tell us that thoſe ideas are moſt apt to aſſociate and attract each other, between which there is a reſemblance, or where there is vicinity of time or place, and a relation of cauſe and effect. Theſe, and theſe only, he reckons the links, which ſupport the chain of our ideas, without which they would fall into as many flitting parts as there are ſingle ideas. It is certain the mind eaſily ſlides from one idea to all of a ſimilar nature, and wherever it diſcerns a ſimilitude of ideas, it collects them into ſeveral bundles or claſſes, and binds them together with a common name. Thus ſtones, plants, animals, become general denominations for all the individuals, in which there is a reſemblance of form or qualities; or, as we term it, for all the ſort. And the idea of any one of them ſhall be ſufficient to bring all the reſt in view; ſo quick and rapid is the mind's motion in paſſing from one idea to its fellows.

As to the ſecond band of attraction, thoſe ideas eaſily cohere which are contiguous as to time and place. Thus the ſmell of a particular flower ſhall call up not only the particular border on which it grew, but all the adjoining parterres and compartments of the garden, the company, and all the other circumſtances of pleaſure which were crouded into the ſcene, on the firſt occaſion of our ſenſes being entertained in that manner. By this, a very ſlight impreſſion from an inconſiderable object, like a ſmall ſpark caſt into ſome combuſtible matter, ſets on fire a whole train of imagery, which ſpreads ſometimes, without any reſtraint or bounds, through the whole immenſity of nature.

The third cement of our ideas is, that of cauſality; (if I may uſe a ſchool-phraſe,) as when a poem

puts us in mind of the poet, a building of the architect, reflecting on a favour received ſuggeſts the idea of a benefactor, or on an injury that of an enemy. But I doubt our philoſopher plays the wag with us in this laſt inſtance. For, according to his account of the matter, it coincides with the former; ſince he tells us (if he will allow us to ſay he affirms any thing at all) that there is no other dependence or connexion between cauſe and effect, but contiguity or vicinity, or that the one follows, or is generally found in company with the other; as heat attends the ſun, and a wound is ſeldom apart from a blow, or the ſtriking of a clock accompanies the motion of the hammer; but as for any energy exerted in the production of thoſe effects, that is a metaphyſical ſubtlety not to be comprehended. Thus far our arch philoſopher.—In the ordinary operations of external nature, or of bodies upon each other, ſuch as the vegetation of plants by heat, the fuſion of metals by fire, or the propagation of ſounds by percuſſion, and the like; their contiguity, or following one another, is all the connexion we can trace: and, for ought we know, their mutual action muſt perhaps be placed to the ſole account of that mighty Artiſt, who firſt formed and ranged them together, and ſtill controuls them at pleaſure. But with regard to the operations of minds, or what we call voluntary action, in theſe, I think, we have an idea of ſome kind of reſiſtance or difficulty more or leſs, and are naturally led to believe, that we exert a certain energy or action in overcoming that reſiſtance, and perhaps this is the true idea of cauſality or efficiency, as it is called. Thus not only in the voluntary motions of our own bodies, and of thoſe which ſurround us, are we ſenſible of this reſiſtance, and

of the controuling action of the mind, but we are likewiſe ſtrongly conſcious of it in all our internal operations that depend on will, as attention, inveſtigation, recollection, and the conduct of many of our paſſions. — But, without entering deeper into ſo intricate a ſubject, as it is eaſier to follow than to ſtrike out a new track, I think, with the good leave of our ingenious author, we may venture to go one ſtep farther, and propoſe another law of intellectual attraction, full as general and as complicated in its effects, as any he has mentioned. 'Wherever there 'is an unity of deſign, or a concurrence and co-'operation of ſeveral things toward a common end, 'there one idea naturally leads us on to another, 'which concurs with it, till the whole form is ſug-'geſted to our view.' Thus an eye ſuggeſts a countenance, a limb the whole body; a pillar calls up an entire building to view with its ſeveral proportions and dimenſions. A ſingle action brings in view a whole character, a ſingle character excites the idea of a family or ſociety, which again recalls to our mind the hiſtory of a kingdom, how diſtant ſoever in time or place. This law I take to be the foundation of the grandeſt and moſt intereſting combinations of ideas which are formed by the human mind. On this depends our ideas of ſyſtems, whether natural or artificial, our perceptions of the various kinds of beauty, order, and uniformity, our notions of ſociety, confederacies, laws, government, and, in ſhort, the moſt agreeable and ſtriking imagery in the whole compaſs of nature. It is this law which unties the moſt diſtant and diſſimilar ideas, and by an unavoidable kind of neceſſity, not only aſcertains to us the unity and certainty of our own being, notwithſtanding the various thoughts, paſſions, and deſigns, which too often

diſtract and divide it, but leads us up to the perception of one almighty and univerſal Mind, who made and governed this vaſt conſpiring whole.

Simp. But does not this law co-incide with that of contiguity, and may not the Phenomena you aſcribe to it be eaſily ſolved by that?

Soph. I apprehend not. For do we not remember the parts of a building, or any regular work, much better than a heap of ſtones, or any other promiſcuous maſs, where there is no ſuch unity or harmony of parts, though theſe ſhould be more contiguous to each other than the diſtinct, but more congruous parts of the building, or any other natural or artificial work? Do we not remember the ſeveral parts of a plant or human body, when they are in their united and co-operating ſtate, better than if they were diſunited and deformed, and yet huddled into a cloſer maſs? Or a regular garden than a wilderneſs, though in theſe laſt there may be more contiguity, and no leſs ſimilitude of parts? Nay, is it not obvious in general, that there is a propenſity to aſſociate ideas in which there is ſuch an unity of deſign, or a concurrence to one common end, even though they are very remote as to time and place; and do not ideas, which have ſuch unity of deſign, often excite each other, though very remote, while thoſe, more contiguous in ſituation and time, have no ſuch effect? Thus an accident interfering with a preſent paſſion, but contributing in the main to the ſucceſs of a ſcheme projected by us, ſhall bring into view a whole train of circumſtances and events both paſt and future, and which lie at a diſtance from us, that are connected with our favourite ſcheme. Thus likewiſe we ſee Sir Iſaac Newton, from ſome ſimple

inſtances of gravitation or attraction, as the fall of an apple on our globe, was carried along to the remoteſt parts of our ſyſtem, till he perceived that univerſal law, which binds and ſuſtains the whole planetary ſyſtem. And, I believe, you will allow that there is very little ſimilitude between the fall of an apple, and the curvilinear motion of the moon or a planet.

Theſe then are the laws, and perhaps but a few of the laws of aſſociation or intellectual attraction to which I thought the phenomena of dreams might be reduced. But with regard to them, or any others that may be named, I would have you to remember, that I do not mean to ſay that they exert their influence neceſſarily, or on all occaſions; their effects may be ſuſpended by other laws, or may depend upon particular poſtures or attitudes of the human mind; the preſence, for inſtance, of a particular paſſion, or a thouſand other circumſtances, which it would be worth an ingenious theoriſt's while to trace. Nor do I pretend to tell by what links thoſe bands of ideas are held together, any more than we can tell what thoſe inviſible ties are by which bodies, whether contiguous or remote, attract, or gravitate towards each other. Whether either or both are to be reſolved into the immediate agency of the author of nature, or into the action of ſome ſubordinate cauſe, is perhaps beyond our power to comprehend. It is the buſineſs of philoſophy to trace the laws of natural operations; but the latent cauſes are, I doubt, moſt part above its reach.

Simp. But, though we cannot inveſtigate the natural cauſes, I ſhould be glad to hear what final cauſes, as they are called, you would aſſign for theſe

laws, the result of which is often the most uncouth combinations of ideas.

Soph. The intentions of nature, in appointing those laws, seem to be obvious enough. Nature, you know, must be considered either as one great system, or as many lesser ones, which have a mutual dependence and connexion. It exerts its energy therefor, and produces effects either as one vast whole, or as individual and lesser systems, or as both. But, in what view soever it acts, or is considered, it is the original and pattern of all our ideas. Therefor, we could never know it, either in whole or in part, nor consequently have power over it, unless the same coherence took place among our ideas which actually obtains in their original, or among those lesser portions of it which they represent. Now, the several parts of nature cohere, and are considered as systems, in consequence of their contiguity or co-operation to a joint end. It was fit therefor, that there should be a law leading us to associate and combine ideas, amidst whose patterns there is such contiguity or co-operation.

Then the variety and multiplicity of objects is so great, that unless we could easily dispose and combine into distinct parcels or classes ideas between whose objects we find a resemblance, and unless the starting of one idea readily suggested others of the same class, and naturally conducted us to a more minute consideration of them, we should be perpetually distracted with the endless variety of our ideas, and never have it in our power to form general thorems, or universal principles of knowlege, upon which our speedy and successful progress in the search after truth so much depends.

I may add, in the laſt place, that as we are principally formed for action, and for making or receiving impreſſions from nature, and other minds with which we are converſant, it was fit that all thoſe ideas ſhould be connected, and ſuggeſt each other, which relate to the energy of nature, or operations of minds. For in all natural actions we only apply or imitate the energy of nature, and in our moral conduct, we affect or are affected, by thoſe minds with which we communicate. Therefor had not effects ſuggeſted cauſes, and cauſes effects, we ſhould have wanted thoſe incitements which puſh us forward into action, and directions how to conduct it. But by this law of aſſociation, grounded on the dependence of cauſe and effect, we are admirably informed, and vigorouſly impelled, to uſe the powers given us for promoting our own and the public good.

Simp. I think I now comprehend the reaſons of thoſe laws, and can eaſily perceive that they give a conſiſtence and firmneſs to our ideas, which would otherwiſe be exceedingly wavering and disjointed, and are likewiſe the foundation of memory, ſpeech, habits, and the wonderful powers and rapidity of imagination: and now before we apply all this to the affair of dreaming, think if you can recollect any other laws of aſſociation.

Soph. Perhaps others might be named. There is one particularly, which I would mention, becauſe it ſeems to be of conſiderable importance in life. It may be called the law of *contrariety*; by means of which any idea or ſenſation ſuddenly ſuggeſts its contrariety, and a privative the poſitive quality. Thus the pain of extreme heat ſuggeſts the idea of extreme cold: and this it does ſooner and more readily, than any other diſagreeable ſenſation, between

which and it there is leſs oppoſition. Thus hardneſs likewiſe calls up the idea of ſoftneſs, blindneſs that of ſight, darkneſs light, deformity beauty, or, in ſhort, any aſſemblage of ideas, thoſe of the moſt contrary kind. This, though perhaps leſs attended to than it deſerves, I take to be one of the moſt general ſources of wit, which has been thought to lie in the quick and ſurprizing aſſemblage or colluſion of ſimilitudes. It is certainly the principal foundation of *ridicule*, which is generally derived from ſome ſtriking contraſt, or aſſemblage of claſhing and inconſiſtent ideas, whether theſe are applied to ſentiments, paſſions, and characters, or to any expreſſions of theſe in behaviour, ſpeech, dreſs, and the like. This law is the origin of *ſatire*, whoſe edge is beſt pointed by contraries, and the oppoſition of images and characters. Now, theſe two, *viz.* *ridicule* and *ſatire*, are the main nerves of wit, to which I fear more court is paid by us ignorant mortals, than to her elder and much fairer ſiſter *Diſcretion*. In ſhort, *burleſque*, mock heroics, parody, and all your works of the biting or humorous kind, derive almoſt all their force and poignancy from this law. And to it we owe ſome of the fineſt figures in poetry and eloquence. Hence a Don Quixote and his inimitable *toil* charm us with ſuch infinite humour and variety. The rant of learned chivalry pleaſes us exceſſively, when ſet in oppoſition to the dictates of plain, though uncultivated ſenſe; and the wild, but magnanimous adventures of mock-heroiſm, are wonderfully illuminated by the natural ſhades of caution and cowardice which appear in the unwarlike 'ſquire. Hence our Hudibras and Dunciad do, in different but equally happy ways,

and both drawn from the ſame fruitful ſource of aſſociation, inſtruct and delight us with their refined and humorous pictures.

Simp. Pray then, Sophron, what do you reckon the final cauſe of this law of aſſociation?

Soph. Methinks, Simplicius, it is no hard matter to collect that from the inſtances which I have given of the law itſelf. I might however ſay in general, that the aſtoniſhing variety of our conſtitution, compoſed almoſt of extremes oddly blended together, and the ſtrange reverſes that happen in the mixed ſcene of human life, render this law not only neceſſary, but highly expedient and uſeful. Reaſon and appetite, our ſenſes and paſſions, often interfere and lead us contrary ways. Pleaſure and pain, good and ill, are not only blended together, but grow out of one another. For that ſuſceptibility we have of pleaſure, ſubjects us to pain; and thoſe paſſions which give us the quickeſt ſenſations of joy, do often in the firſt inſtance inflict the ſmarteſt touches of pain; and we well know that certain pleaſures, too much indulged, naturally terminate in pain. Was it not therefor wiſely and kindly provided by the parent of nature, that one kind of perceptions and feelings ſhould ſuggeſt to us on every occaſion, ideas of the oppoſite kind, that we might be warned of their approach, or even of their vicinity, and guarded againſt thoſe exceſſes and irregularities which uſe to introduce them? In conſequence of this, not only does the poſſeſſion or fruition of any good admoniſh and fortify us againſt the contrary ill, or the loſs of it, which is the next thing to it; but the ſuffering of ill ſuggeſts the fair idea of an oppoſite good, and by that means gives birth to hope, the parent of induſtry and patience. So that this law tends natural-

ly, and if we improve it aright, will not fail to arm us againſt ill, by ſobriety and caution, and to ſeaſon and prepare us by vigour and conſtancy, for the attainment or fruition of good.—I need hardly mention the other uſeful purpoſes of this law; how, by opening thoſe veins of wit and humour, it ſeaſons converſation, enlivens the dull flegm of ordinary life, and gives a poignancy and flavour to many of our ſocial pleaſures, by the pleaſant varieties and oppoſitions it creates. And you well know, what powerful correctors *ſatire* and *ridicule* are of vice and folly, and particularly of thoſe ſpecies of both, which cannot fall under the correction of law and human tribunals; ſo that a Pope or a Young, are often more formidable judges and awarders of puniſhment, than a Lord Chief-Juſtice with his whole train about him.

Simp. Happy indeed, and highly uſeful are thoſe maſters of wit, who can ſtring their bow moſt artfully with thoſe delicate nerves you have mentioned, and then have virtue enough to apply them with a ſteady aim, in ſhooting at the various and moſt pernicious exorbitances of vice and folly. But it is not neceſſary to inſiſt longer on this ſubject. For I perceive myſelf many other excellent uſes of this law, both for pleaſure and improvement.

Soph. Since you are now ſatisfied about the truth and propriety of this and the other laws of aſſociation we have conſidered, methinks, it is high time to apply them to the ſubject of dreaming.

Simp. By all means. That is the point to which all this long preface muſt be referred.

Soph. Pray then conſider, Simplicius, the general complexion of your dreams, as well as your waking thoughts. Obſerve eſpecially thoſe reveries, which

float up and down in your mind when you let the reins loose to fancy, and are not intent upon any particular train of thought or action. Do not you perceive that the same laws of association take place in all these; and that the mind, not being conscious of any direct act of volition, or efficacious order of the will, or of the active powers, is led on insensibly from idea to idea, and from one train of imagery to another, in which those circumstances of contiguity, co-operation, contrariety, likeness and causality are found? Indeed the steps of the transition are generally so quick and insensible, that it is often difficult, if not impossible, to trace them and to mark the subtile connexions of thought. And as these laws are frequently interwoven with each other, and blend their influence in the operation of our minds, it becomes still more difficult to ascertain the stages of the mental process, and to unravel those minute and intricate ties, which hold together the vagrant ideas. But if we strictly review the most irregular assemblages of them, whether waking or sleeping, we shall find the one and the other equally reducible to those general laws. When the mind is, as it were, detached from the body, whose senses are all folded up in sleep, it then passes with infinite velocity over its own stores; imagination presents past scenes, especially such as have most employed our thoughts, engaged our passions, or touched us with the quickest sensations of pain or pleasure; I say, it presents these afresh, in the strongest colours, or dresses them out in new forms, and many foreign circumstances borrowed from the foresaid sources of association. For the fancy, when it has no amusement or interruption from abroad, darts like lightning from one object to another, which resembles,

or is contiguous to it, runs along the conſpiring or dependent parts of different objects, and ranges every corner of the ideal world, where it has paſt before, or of which it has had the remoteſt glance. From theſe ſeveral aſſociations, blended and varied ten thouſand ways, according to the original complexion and ſtrength of the imagination, reſult thoſe diverſified ſcenes and uncouth pictures which compoſe our nocturnal reveries. If it appear difficult ſometimes to trace them to thoſe ſources of aſſociation, becauſe of the difference of circumſtances, order, or indeed of the whole ſcenery from our walking reveries, and the ſudden and unconnected tranſitions, they can hardly be thought any great exception to the general laws, conſidering the vaſt activity and ſwiftneſs of the mind, and that we are as much at a loſs to account for the irregular combination of the day, as for thoſe of the night.

Simp. Perhaps there is ſomething in what you ſay. However, you bring a phenomenon to mind, which though it happens to us while we are perfectly awake, yet approaches the neareſt to ſleep of any thing I know. It is called the *reverie*, or, as ſome term it, the *brown ſtudy*, a ſort of middle ſtate between waking and ſleeping; in which, though our eyes are open, our ſenſes ſeem to be entirely ſhut up, and we are quite inſenſible of every thing about us, yet we are all the while engaged in a muſing indolence of thought, or a ſupine lolling kind of roving from one fairy ſcene to another, without any ſelf-command; from which, if any noiſe or other accident rouze us, we awake as from a real dream, and are often as much at a loſs to tell how our thoughts were employed, as if we had been waked from the ſoundeſt ſleep. This is frequently called dreaming, ſometimes abſence, a

thing often obſerved in lovers and people of a melancholy, or indeed of a ſpeculative turn. And I think it is no leſs hard to be accounted for than the other kind of dreaming, unleſs we have recourſe to your aſſociating law, which opens a large career to the mind, whether it bends its powers with a full intention and ſeverity, or relaxes them into an eaſy thoughtleſs languor and diſſipation.

Soph. The phenomenon you mention, which I have often experienced, and in which are ſometimes to be ſeen ſtrange ſights of unknown images, or faces paſſing in a continual train before the eyes, which will ſtay no longer than they make their appearance; this phenomenon, I ſay, does undoubtedly partake much of the nature of dreaming, and is only to be accounted for on the ſame principles. But it appears to me, that not only thoſe undeſigned and ſportful exertions of nature, but the more ſerious, elaborate and ſolemn tranſactions of the mind, the long excurſions of thought, the compaſs and flights of genius, the play of imagination, the colluſions of wit, and the various train of imagery that fire the poet's, the painter's, or the madman's fancy, are all to be aſcribed to the different degrees, and mixtures of thoſe general laws of aſſociation, which nature has ſettled in every breaſt; but which, like the laws of affection and conduct, are, in ſome meaſure, ſubject to controul, and ſuſceptible of different degrees of culture. In conſequence of theſe laws,

The Lunatic, the Lover, and the Poet
Are of imagination all compact.
One ſees more devils than vaſt hell can hold;
That is the Madman; The Lover, all as frantic,
Sees Helen's beauty on a brow of Egypt.

The Poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven:
And as imagination bodies forth the form of things
Unknown, the Poet's pen turns them to ſhapes,
And give to airy nothing a local habitation,
And a name.

Simp. That eminent and wonderful poet, whoſe words you have juſt cited, ſeems to have been much obliged to thoſe powers of aſſociation, which enabled him to combine every ſentiment and image, that was proper to move, inſtruct, and aſtoniſh mankind.—But to return to our ſubject; in whatever light we conſider dreams, it is certain the antients held them in great veneration, and many of them ſeem to have been much of the opinion I was contending for, that they were of a divine original; and that in them we receive intimations of future events, which could not be imparted to us, but by communication with ſuperior intelligences. If they ſlept in the temples, they were thought more intimately preſent with the divinity, as being within the place of his reſidence; and then a dream was equivalent to the anſwer of an oracle.

Soph. Do not imagine, Simplicius, that while I maintained the mind's activity, even in ſleep, I meant to deny all communication with unembodied minds, who might be ſent upon gracious errands, to admoniſh and forewarn ſhort-ſighted erring mortals, concerning many things, which it much imported them to know. I pretend not to ſay any thing againſt ſuch facts of that kind, as admit of unconteſted proof.

Simp. However the opinion of ſuch communication came to prevail, it is certain many ancient ſages,

who were not over-credulous themſelves in thoſe matters, taking advantage of the popular faith, did frequently wrap up their doctrines in the dreſs of dreams and viſions, in order, perhaps, to gain more credit and authority, as well as probability to their opinions. For they could not then appear fictitious conceits of their own, but the reſult of a divine commerce. Perhaps, for this reaſon among others, the office of an interpreter of dreams was held ſacred; and it was no ſmall part of divine ſcience, to trace thoſe ſublime analogies between things human and divine, and by that means to draw aſide the veil which hid thoſe awful myſteries from common view.

Soph. Provided you will not think, Simplicius, that I have a mind to ape thoſe celebrated ſages of antiquity, I would relate to you an odd dream I had two nights ago. It had ſomething uncommon in it, and run out far beyond the uſual length of dreams. Whether, therefor, it came naturally from the laws of aſſociation, or was ſent by ſome friendly ſpirit, I will not be poſitive; but it ſeemed chiefly to point to youth, and was full of ſtrange figures and perſonages which appeared to me very ſignificant. And if it ſhall be found to have any deep meaning in it relative to us and our moſt important concerns, I muſt inſiſt upon it that you aſſume the office of interpreter, and explain what is enigmatical in it

Simp. What, Sophron, would you have me ſtep all at once into ſo ſacred a character, and without the previous qualifications? but pray let me hear it, and then I ſhall better judge how far I am qualified to commence your interpreter.

Soph. As it was one of the moſt diſtinct I ever had, I took it down in writing after I was awake, and therefor I can the more eaſily remember it. But before

I begin, ſhall I tell you firſt what I thought gave riſe to it? For it grew naturally out of my waking thoughts.

Simp. Pray do.

Soph. You know, my friend, that I am as fond of an antient fragment of philoſophy, eſpecially if it be of the truly moral and deſigning kind, that has eſcaped the ſtroke of time, as a virtuoſo is of ſome celebrated buſt or medal which has continued unhurt amidſt the wreck of nations. Therefor, I have an uncommon veneration for the celebrated picture of Cebes, that eminent moral limner. You will remember, I dare ſay, that original and comprehenſive draught, in which the foibles, paſſions, and real intereſts of men are delineated with inimitable elegance and ſimplicity.

Simp. Well do I know your veneration for that and other the like precious relicks of antiquity, nor do I much wonder at it. For beſides the inſtructive leſſons we derive from thence, we are wonderfully charmed to ſee the ſeveral ſcenes of human life turned into ſo many pictures, and the various cauſes of our happineſs and miſery, which are often hid behind the ſcenery, expoſed to the imagination, and in a manner to the ſenſe of living forms and glowing features.

Simp I was muſing on Cebes's incloſures, and the different courſes men take in the road of life, when I fell aſleep; and then my fancy, retracing, I ſuppoſe, that wonderful imagery, and combining ſeveral new and uncouth figures that aroſe in the confuſed chaos of thought, fermented by degrees, and at length wrought off my dream. Now, Simplicius, remember your office of interpreter as we go along.

Methought I was wandering upon a wild of boundleſs extent, on which numberleſs roads croſſed, leading different ways. Some were more, others leſs frequented; but none of them were without travellers. I joined the firſt I met, and was told by ſome of them, that they were bound for the temple of virtue, by others for that of fame; ſome confeſſed honeſtly they were travelling to the manſion of pleaſure, but my party ſaid they were directing their ſteps to the abode of happineſs. We had not travelled far, when we ſaw an old man ſtanding on a little eminence, where ſeveral roads met, pointing with a ſtaff in his hand to the different paths, and ſhewing travellers where they terminated. His eyes were piercing, and his looks pale, though furrowed with many wrinkles. He had ſomething alluring in his aſpect and manner, and ſeemed to be a man of great experience. His words were few, but weighty and ſignificant. I was told his name was the GENIUS of EDUCATION. 'That road,' ſaid he to us who came up to him, 'which lies ſtreight before you, is 'the road to the temple of virtue, which ſoon di-'vides into two paths, of which the one is exceeding-'ly rugged, ſteep, and thorny, but the other is of a 'much eaſier and more gentle aſcent, which is known 'only to me, and trod only by thoſe who follow 'my directions. That broader road which you per-'ceive on the left-hand, leads to the abode of VICE, 'that curſed enchantreſs, who falſely calls herſelf 'Pleaſure. It ſeems indeed ſtrowed with flowers, 'and beautified on each ſide by delightful proſpects; 'but if you want to be happy, fly from it as from 'the road to death and miſery.' While we were liſtening to him, and I was reſolving to follow his directions, we were accoſted by two females of a

very different appearance. The one had an aſpect of as great ſimplicity as the other had of cunning and artifice. The former's name was CREDULITY, and the other's DECEIT. They told us the old fellow, who pretended to direct us what courſe to take, was an old dotard, who having lived a wretched laborious life himſelf, wanted to plunge us into the ſame difficulties, and engage us in that rough thorny path, which led to pain and ſorrow; whereas if we would go along with them, they would conduct us to the bower of BLISS. Moſt of us being young travellers, yielded to their importunities and enticing arts, and obſerving the broader way to have the moſt pleaſant appearance, we very readily took it without farther examination. There we found many fellow-travellers, who formed themſelves into different parties, as their inclinations or chance determined them. The road ſoon led us into a wood which abounded with labyrinths, where many loſt themſelves. Others retired into little arbours that were thick planted up and down; ſo that I was ſoon left alone. As I travelled on, a confuſed ſound of voices aſſailed my ears from all quarters, and ſeemed to proclaim a general riot. The noiſe was redoubled by the ecchoings of the wood; I began to be ſeized with a kind of horror, ſo that I wanted to get out again, but the more I ſought to extricate, the more I involved myſelf in its intricacies. While I was wandering thus uncertain, methought a well dreſſed woman moved briſkly towards me. She wore a dreſs richly embroidered, thrown careleſly about her, on purpoſe to diſcover her ſhape, and the other charms of her perſon. She was fair, and inclining to plumpneſs, but her complexion was heightened by a colour that

did not appear natural or healthful. Her eyes had a tender languiſhing caſt, mixed with ſomething impudent and aſſuming. Her motions were ſoft, and ſhewed a wanton ſort of indolence; like many fantaſtic females, ſhe ſeemed to ſurvey herſelf with a ſecret complacency, and putting on an engaging ſmile, ſtudied to catch admiration. Notwithſtanding the apparent negligence of her air, I could diſcern an artificial turn that concealed a deſign upon me under an aim at pleaſing. — What think you, Simplicius, of this fine lady? Why do not you interrupt me, and ſay, what ſo engaging a figure repreſents?

Simp. Poſſibly, ſhe might explain herſelf. Pray did not the fair viſion accoſt you?

Soph. Yes indeed did ſhe, and with a very inſinuating voice and air. She offered to extricate me out of the mazes of the wood, and ſecure me an agreeable retreat. 'For, ſaid ſhe, a little below the 'wood lies the place of my abode, where I and my 'friends live a life of perfect ſerenity, exempt from 'ſolitude and toil, equally remote from the cares 'of private, or the ambition of public life.'

Simp Theſe were fair promiſes truly. Well, did you accept her offer, and truſt yourſelf to her conduct?

Soph. I aſked the lady her name; upon which ſhe replied, 'My name, Sir, is PLEASURE; and 'that I am ſo called, with the juſteſt reaſon, you 'will ſoon be convinced by my manner of life. I 'am the daughter of that immortal being DESIRE, 'and the ever-blooming goddeſs PLENTY. I have 'a large and beauteous offspring, Indolence, Mirth, 'Laughter, Humour, Profuſion, Wantonneſs, 'Joy, with many more. A vaſt train of admirers 'continually frequent my court, where they are

'entertained with the riches of nature, and the 'choiceſt delicacies of art. The illuſtrious band 'of arts and ſciences form my retinue, and flou-'riſh under my protection; nor did they ever 'depart from me without ſuffering diſhonour or 'ruin.' This artful repreſentation of Pleaſure raiſed in me ſome degree of eſteem for her, and determined me to yield myſelf up to her conduct, though not without ſome ſuſpicion and diſtruſt.

Simp. Alas! Sophron, I fear you was got into bad hands, when you truſted yourſelf with that fair enchantreſs. Well, whither did ſhe conduct you?

Soph. You ſhall hear preſently. I aſked her the diſtance of her dwelling. She told me it was but a little way from the wood; and continuing to ply me with the ſmooth language of glazing courteſy, and many bewitching ſmiles and airs, ſhe led me on unheeding whither I went, till we came to a little rapid brook, whoſe waters appeared dark and ſomewhat muddy. On the ſide of the brook methought I ſaw a woman richly dreſſed in a robe of various colours. She had a florid complexion, large rolling eyes, and an aſpect in which there dwelt a mixture of ſimplicity and wonder. Her hair flowed about her ſhoulders in looſe diſorder, and was ſtuck thick with jewels and ſpangles, which caſt a dazzling luſtre all round her. In her right hand ſhe held a cup, with which ſhe ſupplied travellers with water from the brook. In her left, ſhe had ſomething like a teleſcope, thro' which ſhe gave me ſuch a proſpect of the palace of Pleaſure, as made me eager to arrive at it. Having aſked my guide her name, ſhe told me ſhe was called *Admiration*, whom *Fancy* bore to *Ignorance*: that the rivulet was called by her name, and roſe out

of a deep ſpring in the moſt gloomy part of the wood, over which Ignorance preſided. She further informed me, that, unlike moſt other rivulets, it was broadeſt at the fountain-head, and grew narrower in proportion as the diſtance from thence increaſed, and withal aſſured me, that the water had an admirable quality in clearing the eyes and purging the mind of all doubts and fears, and in their room filling it with pleaſing hopes and proſpects. I was tempted to taſte the water, which was pleaſant, but I thought, rather increaſed than diminiſhed my thirſt; and now every thing I ſaw appeared with more luſtre and magnificence than before; particularly my guide ſeemed fairer and lovelier than ever. Both ladies having given me their hand, we croſſed the brook, and at length emerged from the wood into broad day-light. Here a ſplendid ſcene opened. Below us, (for it was a deſcent all the way to the abode of Pleaſure) was ſtretched out a beautiful valley, thro' which many rivulets wandered along, overſpreading the fields and orchards with a perpetual bloom. My guide perceiving a ſudden flaſh of pleaſure and tranſport in my looks, pointed, ſmiling, to her manſion. 'This, Sir, (ſaid ſhe) is my ſeat; theſe gardens 'and parks are mine. There you ſhall enjoy eve-'ry ſatisfaction you can wiſh, without being at the 'pains to ſeek or toil for it. Whatever can pleaſe 'the eye, or charm the ear, or regale the appetite, 'is adminiſtered there to my faithful votaries without 'ſtint or meaſure. The induſtry and labour of o-'thers furniſh out ample materials. You will have 'nothing to do but live and enjoy, without uneaſy 'reflections on what is paſt, or tormenting fears 'about what is to come. There the cravings of 'nature are quickened by the preparations of art,

'and the pleaſures of enjoyment raiſed by the de-
'licacy of the ſeaſoning. Let us make haſte then
'to this manſion of bliſs, where no gloomy cares
'or corroding ſorrows enter, where neither ſullen
'rules nor ſtoical pride are admitted to damp the
'jocund humour of the inhabitants.—Haſten with
'me to the feaſts of plenty and beds of eaſe.'

Simp. O rare conductreſs, indeed! I ſuppoſe you took all this ſlippery tale for pure truth, and went with the admiring multitude to do homage to the ſovereign of the place.

Soph. Why, truly, my friend, I was credulous enough in all reaſon, but I was led too far by her wily trains, to think now of going back; and the water I had drank, I believe, affected the organs of viſion, and added a thouſand deluſive beauties to the landſkip before me. As I was gaping about me, ſhe puſhed me gently along, ſo that we ſoon arrived at her palace. It was of ivory, ſupported by a double row of Tuſcan pillars, and appeared light and pretty; but it was crouded with nice ornaments and conceits, that ſhewed too great an attention to the parts, without a proper regard to the ſymmetry of the whole, and made the ſight loſe itſelf amidſt the multitude of independent parts; ſo that the building had an air of littleneſs, notwithſtanding the affectation of grandeur which appeared every where. The front of the houſe was adorned with various ſculptures of the feaſts of the gods, the amours of Jupiter, the ſtory of Mars and Venus caught in Vulcan's net, the revels of Bacchus, the debauches of Silenus, and other repreſentations of the like kind.

Simp. Ornaments proper enough and well adapted to the ſoft wanton genius of the Deity and place.

Soph. The palace was in the midſt of the gardens, in which were to be ſeen a profuſion of expence and elaborate art of vying with nature, which ſhould excel. But the whole diſpoſition of them was rather ſhewy and effeminate, than according to the grand taſte of ſimple nature. Artificial mounts, grottos, buildings, and ſtatues, diverſified the whole ſcene in an agreeable manner, and ſurprized the eye at every other opening. But all the ſtatues, and the figures that were cut in the trees, were of a wanton caſt, and tended to inſpire diſſolute ſentiments. A large fountain ſupplied the whole garden by many ſmooth canals, decked on each ſide with woodbines and roſes. Theſe ſtreams ſometimes fell in lofty caſcades, ſometimes ſhot up in ſportful jets, and at other times crept with the ſweeteſt murmurs through a thouſand meanders, and at length emptied themſelves into a baſon, like a little lake, ſhaded with laurel, in which the votaries of the goddeſs uſed to bathe themſelves. A delicious fragrancy breathed all around, and inſpired the vernal delight in its utmoſt freſhneſs. No ſtorm ruffled the mildneſs of the air, no froſt nipt the tender buds, nor did the ſcorching heat ever wither the lovely verdure.

Over the porch of the palace, jeſſamins and vines were interwoven into a natural arch, from which cluſters of grapes hung ſo temptingly, that they ſeemed to offer themſelves to the taſte. The porch, which was very large, opened into a magnificent hall, into which my guide conducted me, with a ſmiling air. As ſoon as we entered, methought I heard the ſweeteſt muſic, conſiſting of voices and inſtruments that played the moſt melting airs, and diſſolved the whole ſoul into the ſofteſt languor. The hall was filled with her votaries, who immediately

crouded round to pay her homage. I could perceive among her train many ſmooth courtiers, ſubtile lawyers, grave phyſicians, ſeveral eminent ſtateſmen, and ſome ſolemn divines. Many battered beaus bowed round her with meager looks and courtly grin. Several plodding tradeſmen and merchants ſmoothed their anxious appearance, and preſſed forward with aukward mien to offer their ſervice. Coquets too without number; and even prudes themſelves, with a grave ſimper, made their court to her, putting on, at the ſame time, a kind of ſullen ſtatelineſs and reſerve. — But, among all the votaries of the goddeſs, I could not perceive ſo much as one *miſer* with his bags and coffers.

Simp. I do not much wonder at it: but pray, did you ſee any philoſophers among the gay votaries?

Soph. I ſaw ſome grave demure figures, wrapt up in fur, with long beards and broad-brim'd beavers, who told me they were philoſophers by profeſſion; but I found that at the approach of the goddeſs, they threw off their ſtarched air and habit, and kneeled before her with a profounder veneration than any of the reſt. — One general effect I obſerved of the preſence of Pleaſure, that it immediately relaxed the furrowed brow, and opened every heart and hand, ſo that all made ſome preſent to the goddeſs. The rake preſented his health, the citizen his purſe, the 'ſquire his fortune, the courtier his honour, the prude her virtue.

Round the walls of the palace were hung up arms, ſhields, ſwords, trophies, and the ſpoils of warriors, conquerors, and of others who have paſſed for heroes among the unthinking vulgar. At the upper end of the hall methought was erected a throne of ebony, over which was laid a velvet carpet, ſtrewed

with the moſt delicious flowers and perfumes. Thither the deity directed her courſe, uſhered by two officers of a very ſingular appearance. The one was a plump jolly figure, with little ſtaring eyes, and a round unmeaning face, ſo ſhort-ſighted that he did not ſee ten yards before him. He walked ſtaggering, and dangling his hands; in one of which he held a leaden rod, and in the other a large poppy. I think his name was *Inconſideration*. The other uſher was a lean ſallow figure, with hollow eyes, and great wildneſs and fire in his looks. His head ſeemed to ſhake with the palſy; and though he was all ſhivering with cold, and his joints trembling under him, he had only a thin party-coloured robe, looſely thrown about his ſhoulders, on whlch were painted many wanton figures. He held a golden cup in his left-hand, into which he ſqueezed a thick liquor, being the juice of different kinds of fruit, which bluſhed and ſwelled to the ſight. Such are its baleful ingredients, that it intoxicates the ſenſe, and inflames the blood with an inextinguiſhable heat. And thoſe who continue to drink of it, gradually loſe the form, or at leaſt the ſenſes of men, and contract the ſhape or qualities of thoſe brutes, whoſe gratifications they chiefly affect. In walking along he writhed himſelf into a variety of laſcivious poſtures, and caſt many amorous glances on the female votaries of the goddeſs. His name was *Incontinence*. Many preſſed forward to taſte the poiſonous liquor, ſome of whom, upon receiving it, ſtaggered and reeled about; the eyes of others ſparkled with an unuſual fire, and their cheeks reddened all over. Some grew pale as death, and looked as if they had been turned into ſtone.

Pleaſure mounted her throne by a gentle aſcent

of ivory ſteps, and ſat down in a reclining poſture. Over her head was ſtretched a fine purple canopy of exquiſite workmanſhip, in which were wrought many curious devices of a voluptuous taſte. Round her were hung golden cups, bowls, glaſſes, and other inſtruments of luxury. In her right-hand ſhe held a ſcepter. Her left hand leaned upon a cornucopia. Inſtead of a crown, ſhe wore a garland of flowers, and her hair flowed in artificial ringlets down her ſhoulders. On one ſide of the throne ſtood ſmiling Hope, a lovely maid of cheerful aſpect, dreſſed in light attire, and always pointing to her miſtreſs. Next her ſat heart-eaſing Mirth, cracking jokes and telling ſtories; and by him was Laughter with dimpled cheeks, and holding his ſides; Sport dancing his airy rounds, and mocking the wrinkles of Care; Vanity ſurveying herſelf in a mirror, and Flattery juſt by her, with a perſpective glaſs in her hand, which magnified object exceſſively at one end, and diminiſhed them as much at the other. Affectation was in company with them, practiſing her airs, and Proteus like, borrowing every form which they recommended. On the other ſide was planted Love with his bow and arrows; Impudence with front of braſs and large rolling eyes; Indolence with folded arms lolling on a pillow; Wantonneſs half-naked, with leering looks, and a burning heart in his hand; Cruelty, a ſtern meager figure, ſcorning the reſtraints of honour, and houting the fears of innocence.

The two principal ſupports of the throne were; *Intemperance*, whoſe looks were exceedingly diſordered, her dreſs fine but looſe, of diſcompoſed mien and geſture: the other, *Luxury*; of ſtately port and imperious air, dreſſed out with a royal kind of magnificence, and continually waſting the treaſures of in-

duſtry. Theſe ſerved Pleaſure in the characters of her priy counſellors and miniſters of ſtate.

While the votaries of the goddeſs were paying her their homage, I preſſed through the croud, till I got behind the throne, where finding an apartment that lay off the hall of preſence, with the door half open, I had the curioſity to ſteal into it unſeen. There I ſaw ſeveral figures of a frightful appearance. The firſt that ſtruck me was a grim monſter called Brutality, with ſatyr horns, and the legs of a goat. next to him ſtood Slavery, bending her head, and hugging her chains; Surfeit with hollow eyes and a ſickly mien; Diſcontent twiſting his brows and grinning with indignation; Diſappointment, wringing his hands, and curſing his parents. Next to him was Envy with a pale dark viſage, red eyes, ſquinting, and inſtead of hair, ſnakes twined about her head; hiſſing and darting their pointed tongues, and ſpitting venom on all around her; Remorſe biting and tearing his own fleſh; Shame blind and ill-favoured, ſkulking behind the reſt, and covering his face with his hands; and many more figures than I can remember. I was ſo frighted at the ſight of ſuch an hideous crew, that I ſlipt away very faſt from them, and afterwards kept as far aloof as I could from the preſence of the goddeſs, intending only to be a ſpectator of what paſt.

Simp. Strange! Sophron, what a monſtrous retinue inhabited the palace of your divinity! Enough ſure to alarm her votaries with terrible apprehenſions.

Soph. You ſay right, Simplicius; but that horrid rout was artfully kept out of view, till they were employed as the miniſters of her decrees, and then only ſeen by the unhappy votaries; but ſome divine

hands certainly conducted me into their cell to put me on my guard.

Various petitioners presented themselves before the throne, and humbly offered their suits to the jolly goddess. Among the rest a shabby fellow, who seemed to bend under old age, his face furrowed with wrinkles and frowns, and scarce able to present his petition for the trembling of his hand; bluntly shewed to Pleasure, 'That he had thrown away a 'fine estate in her service,— emptied many a bowl 'for her honour,— and made the whole country 'drunk to grace her festivals; for which eminent 'services he had received no other reward than po-'verty and rags,— that those, who frequented his 'house and table, did not know him now; he could 'find no sanctuary for the infirmities of old age, 'where he might lay his weary bones at rest; that if 'she had no better rewards than these, to distribute 'to such faithful servants as he had been, she would 'soon have few adorers, unless among the sneaking 'herd,— that truly, gentlemen would grow tired 'of her service, and scorn to dance longer attendance 'on so heedless and forgetful a deity. The premises 'therefor being considered, he insisted, that the 'goddess would order him, without farther delay, 'a suitable recompence for his past services, else he 'would spoil her worship for her, and disgrace her 'among all gentlemen of rank and figure.'

Pleasure, being highly offended with the rudeness and insolence of her votary, ordered two of her attendants, Remorse and Repentance, to conduct the old gentleman into a little dark apartment, and fed him there with bread and water till further orders. — But, pray, Simplicius, why do not you interrupt

me oftner, and as we go along, perform your duty of interpreter, and explain the meaning of thoſe ſtrange perſonages who attend the goddeſs, and their ſeveral ſymbols, if there ſhould happen to be any thing myſterious or worthy of being unfolded in them.

Simp. I do not care for interrupting the narration, though I do not think it void of a meaning. I ſhould perhaps ſpoil the dream, were I to undertake to explain it till I hear it out. I beg therefor you will proceed.

Soph. Well, remember the taſk of interpreting and moralizing will fall the heavier on you in the end.

The next that appeared was a lady in the decline of life, who, by the force of art, and various coſmetics, ſought to repair her faded charms, and bring back an unnatural bloom into her cheeks. She had an affected ſullen mien and downcaſt look, and approaching the goddeſs with a certain ſhineſs and reſerve, as if aſhamed of being reckoned among her votaries, ſhe whiſpered in a low voice, with a mortified air and forced ſmile, 'That, whatever ſhe may have openly avowed, in order to ſave appearances, ſhe had been always at bottom one of her moſt humble and devout adorers;—that though ſhe often ſpoke againſt dreſs and ſhew, ſhe was a ſecret friend to both;— that if ſhe inveighed againſt the follies of her own ſex, or the liberties of ours, it was that ſhe might the more freely commit the former, and the more powerfully invite the men to uſe the latter with herſelf;— that at church her devotions were offered up at her ſhrine;—when ſhe prayed, it was for the increaſe of admirers to herſelf, and

of votaries to the goddeſs; — that ſhe mourned and ſighed in earneſt, for want of ſweet temptations, when ſhe did it in appearance for her ſins; — that ſhe railed againſt plays and maſquerades, with this view, that her frequenting them might appear, not the effect of choice, but a prudent compliance with cuſtom, and averſion to ſingularity; — and had indulged the dear delight of ſcandal, only on *her* account; — that now, alas! inſtead of being rewarded, as ſhe expected, for ſuch ſubſtantial ſervices, the men, whom ſhe had been always paſſionately fond of, deſpiſed her, and the women, who were formerly pleaſed with her railing, now forſook her company; — that the beaus pointed at her as they paſſed her, and ſhe afforded tea-table mirth to all the young flirts about town; — that, in fine, her life was grown a burthen,— public places and diverſions were become diſagreeable to her, and ſhe now verily believed ſhe ſhould die unmarried."

Theſe laſt words the poor lady ſpoke with great vehemence and wringing her hands. The goddeſs acknowleged that her caſe was truly piteous; and therefor, in compaſſion to her, appointed an old Duegna, to feed her with ſcandal, and a couple of battered beaus much in the ſame condition with herſelf, to keep her company.

Simp. Sorry comforters, I fear, to the worſhipful lady; proper monitors, however, to the reſt of the ſex, to avoid her example, leſt they ſhare in her fate.

Soph. Another petitioner came forward with an obſequious air, and kneeling before the throne, offered his humble petition in courtly phraſe to the divinity.

" For you, O goddeſs! have I been in waiting at court theſe forty years. I have conſtantly attended the levees of his grace ***, and of my lord *** and ***, run on all their dirty errands, done their jobbs at every election, and ſold my vote in parliament. My pen was always at their ſervice to varniſh over ſtate blunders, to amuſe the people with political lies and fictions, and baffle ſcandal with ſcandal; I always ſmiled and careſſed where I meant to do miſchief; had an open face, but a dark deſigning heart; good words and fawning adulations flowed like honey from my tongue. — In ſhort, I lied and vowed, ſwore and pimped, cringed and crept, to wriggle into a place; and all, goddeſs! purely to gratify you. Yet, for this long ſeries of dependence and ſervitude, I have been amuſed with words light as air, promiſes never meant to be kept, hopes void of foundation. I have been careſſed, yet duped by the great, not been known to-day by the low pageant whom I ſcaffolded into power but yeſterday: I am in diſgrace with my country, the intereſt of which I ſacrificed to thoſe of ungrateful ſcoundrels. I am hated and ſhuned like the devil, by thoſe miſcreants for whom I wore my conſcience thread-bare. Inſtead of honours I bear the titles of common hack and court bubble. I am grown a mere ſhadow at court, and never appear at White's without drawing the eyes and ſneer of the whole company upon me. Therefor, I beg your divinity will conſider my caſe, and grant me ſpeedy redreſs."

The goddeſs, after hearing this long complaint, remitted the whole affair to the conſideration of a ſelect committee, to adjuſt the courtier's demands and pretenſions. I think the principal members of it were Diſcontent, Flattery, Diſſimulation, Craft,

Expectation, Fear, and Diſappointment. The Chairman's name was Delay.

The next that advanced, was a female petitioner, a young lady thin and pale; ſhe had ſtill the traces of a fine face, but dejection was ſo deeply impreſſed upon it, and it was ſharpened with ſuch impudence, as ſpoiled the whole form of her countenance, and betrayed the moſt intenſe miſery and diſtortion of mind. When ſhe got near the throne, ſhe burſt out into a flood of tears, and with an expreſſive agony in her features and voice, thus beſpoke the goddeſs.

"You ſee, madam, before you, an unhappy inſtance of the frailty of our ſex, and the fallhood of the other. Nature decked me with fatal beauty and harmony of ſhape; but, alas! formed me with a heart too tender, ſoft, and credulous. I was ſoon ſurrounded with crouds of admirers, who failed not to tell me how charming I was, and cheriſhed my vanity and fondneſs for applauſe, without informing me how to ſupport the one, or deſerve the other. I eaſily drank in their ſoothing tales, and fancied myſelf ſomething more than human. They preſſed me with preſents, treats, and importunities, to yield to their criminal paſſions. But partly pride, and partly a natural ſenſe of modeſty and honour, ſaved me from the open trains they laid for me; and I might ſtill have continued innocent and happy, had not a ſmooth-faced villain, formed for pleaſing, and practiſed in all the arts of deceit, aſſailed me with his cunning artifices. His advances were gradual and ſlow; it was my ſentiments only that he pretended to admire; my ſpirit, my virtue, my ſoft engaging manners were all his delight and all the ſubject of his

talk; my perſon, my face, were only occaſionally hinted at, and regarded merely as expreſſive of thoſe; friendſhip, pure friendſhip, was his conſtant cant. By theſe arts, he ſtole upon my unſuſpicious mind, formed me for his dark purpoſes, and when he had once robbed me of a tender unguarded heart, found it no hard matter to betray my innocence, of which the barbarous raviſher ſpoiled me without the leaſt appearance of remorſe. Afterwards I ſcarce felt any of the ſtruggles of conſcious virtue; and ſhame by degrees forſook me. Though I doated on the arch-villain, yet, when his brutiſh appetite was thoroughly ſated, he abandoned me to deſpair and contempt. The dire effects of his villany, and my own folly, were diſgrace with my friends, diſhonour from my own ſex, the contempt of the men, and cruel poverty. When I had once made a ſacrifice of honour and virtue at your altars, I continued ſteady in your ſervice; one vice drew on another with a fatal chain; I grew hardened beyond meaſure; and though the urgent neceſſities of cold and hunger had not compelled me to do you homage, I ſhould have gone on in that courſe, through an unconquerable habit. I pretend, however, to little merit from my allegiance, faithful as it has been; and therefor, madam, muſt refer myſelf to your diſcretion, for aſſigning what awards you ſhall think moſt proper for your unhappy votary."

The goddeſs, having taken her piteous caſe into conſideration, ordered her to be ſupplied by the charity of a few of her better votaries; and in the mean while diſpatched ſome of her attendants, Revenge, Contempt, Hatred, Satire, Neglect, Miſtruſt, and a few female votaries of the ſame character with the petitioner, to go and ſcourge the cauſe of her

misfortunes, with whale-bone, and after pricking him with their bodkins, to lock him up in a dark cell, and debar him from all commerce with women for the future,— and to execute this juſtice in the preſence of the petitioner. Theſe commands were punctually obeyed, and with all the rigour female revenge could inſpire.

Simp. I heartily wiſh that ſuch egregious offenders were always to receive, as I am ſure they deſerve, a like ſevere chaſtiſement for ſuch aggravated crimes. The poor unguarded ſex are to be pitied no leſs than condemned; and all their crimes and misfortunes ought to light with a tenfold vengeance on the heads of their deteſtable ſeducers.

Soph. I know few crimes big with more aggravations, or productive of more complicated miſeries to the unhappy ſufferers, than ſuch an ungenerous and cruel ſeduction. After this lady was removed, methought a beau, whom I judged to be about five and twenty, of lank looks, and with ſome wrinkles on his face, advanced with a cane in his hand, powdered all over. I obſerved, as he made his bows, his ſlender limbs ſeemed almoſt to fail under him. With a confident air he addreſſed the deity of the place to this effect.

" Madam, a ſimple and ſhort recital of my ſervices will ſoon convince you of the veneration I have always had for you, and how juſtly I may claim your favour. My whole life has been devoted to your ſervice. Ever ſince I knew what polite living was, I have courted you with an unwearied aſſiduity. I ſtudied the faſhions, and dreſſed *a la mode* to catch the eyes of the ladies, and ſo to gratify you the more effectually. For dreſs, you know, madam, is the thing we fine fellows ſtudy with ſu-

preme care. It is a weapon we do infinite execution with among the ladies. Then, madam, I followed you to church, and there I ogled you, and prayed for you. I ſung, ſighed, danced, drank, whined, rhymed, whored, and went through all the drudgery of loving, to be liſted among your faſhionable admirers. Nay, for you, madam, I wore down as fine a conſtitution as ever ſhot through the mall, and a pair of as ſtrong fine made limbs, as ever ſupported a well-built frame. I have ſpent an amazing quantity of powder and pomatum, perfumes and eſſences, to ſupport the character of your votary; have been engaged in at leaſt a ſcore of duels; kept a thouſand aſſignations, and broke as many, to ſhew the ladies I was not ſo far gone as they imagined, and to triumph a little in my turn; I have told lies without number, and to gratify the reigning flame, tore the reputations of all her rivals. For you know, madam, that nothing ſo highly obliges a fine lady, as ſweet delicious ſcandal on all other toaſts but herſelf. I was never abſent an afternoon from the tea-table of the fair, where I ogled this lady, ſmiled on the other, gave my box to a third, ſqueezed another's hand, pleaſed all, but chiefly admired myſelf. In ſpight of all this merit, how ſcurvily have I been uſed? Why, madam, I have been often bit moſt abominably, once run through the body, ſeveral times drubbed by thoſe I had cuckolded; my ſtomach and ſtrength are gone; another ſeaſon will nail me up; and what care I though it do? My bottle companions grow tired of me, becauſe I cannot entertain them as I uſed to do, and wine now palls upon my taſte. Let me never wear a feather, if the ladies do not point at my ſpindle ſhanks, and then ſneer at me. S'life, I believe I had beſt get down

to the country, that I may not ſicken at ſight of the contempt I meet with in thoſe places and parties, where I uſed to top it ſo gallantly; and there I will throw myſelf into the arms of ſome honeſt widow to nurſe me, and feed my pleaſures without any pain."

Pleaſure could ſcarce forbear ſmiling at the beau's woeful tale. However, that he might not languiſh in the mean time for want of company, ſhe ordered ſome of her retinue to attend him till he ſhould execute his intended project. Their names were Dullneſs, Conſumption, Satiety, Peeviſhneſs, inſatiable Deſire, and ſome others I do not remember.

Simp. Well, how did the beau receive his ſentence?

Soph. Juſt like himſelf; he tripped away whiſtling for want of thought, with his company hovering about him, like ſo many harpies.

Next appeared a gay fluttering dame, ſwiming along prettily, as ſhe came forward to the goddeſs. Her dreſs was adjuſted with an affected negligence; but under it I perceived an anxious concern to pleaſe. Every glance of her eye, every motion of her hand and neck, ſeemed ſet to do miſchief. In every patch and nodding curl was laid a trap to catch admiration. Furling her fan and toſſing her lappets, ſhe thus addreſſed Pleaſure.

"Brighteſt goddeſs, behold one of your devouteſt worſhippers ſtands before you, perſuaded you will approve her claim." Let me hear it, my good lady, replied the goddeſs.

"Then may it pleaſe your divinity, to know without any farther preamble, that I entered on your ſervice, with laying a deep deſign to conquer and captivate all mankind, that I might offer them as

victims on your altar. To gain my end the better, I affected to pleaſe every body, and adapted myſelf artfully to their different foibles. I have ſtudied all the arts of practiſing before the glaſs, and underſtand the whole ſcience of ogling. I knocked down hundreds with a gentle tap of the fan; I ſhot ſome with a careleſs caſt of my head, and ſmiled many into humble captives. Sometimes I put on the inſenſible, by which I have drawn ſome into my nets; at other times I aſſumed the languiſhing air, which did yet more execution. But when I melted into the tender, I ſoftened the moſt ſtubborn and rebellious hearts. I always took moſt delight in humbling thoſe proud imperious fellows, who ſneer at ſubmiſſion to us their native ſovereigns; and left no ſhape or art untried, which female wit could invent to bring them to terms. To ſhew my veneration for you, heavenly goddeſs, I fluttered through the park, ſqueaked at the maſquerade, ſhone at court, paid my devotions at church, frequented the playhouſe, and was at every concert and aſſembly. After you, Madam, I hurried down to the country, and from thence to town; for you, O queen of delights! I painted and patched, ſighed and ſung, whined and loved, felt the ſpleen a hundred times, and the vapours as many thouſands; broke I do not know how many china jars; wore a thouſand gowns; tore ten thouſand fans; and changed as many gallants. For you, madam, I ſtabbed the hearts of all the males I could, and the reputation of female rivals; and that I might more ſecurely enjoy you, and be drawn in a coach and ſix, I threw myſelf into the arms of a coxcomb, whoſe caprice and tyranny has made ample repriſals upon me, for the dominion I exerciſed over the ſex in general. Not-

withſtanding theſe ſignal ſervices, my admirers have forſaken me; I now patch and paint in vain. I am called, in all companies, the deſpiſed old-faſhioned thing, a *wife*. I am grown a mere cypher in a ſide-box with my jealous huſband. My rivals triumph over me; and if the beaus ever deſign to toaſt me, it is rather by way of ſneer, *To the once celebrated Belinda.*"

The goddeſs heard her mournful complaint, confeſſed ſhe had been a faithful votary, and as a recompence for her ſervices, ordered Envy, Scorn, Indignation, Scandal, Ill-humour, and Vexation, to comfort her under her afflictions.

Away ſhe flew in a rage, toſſed her fan, curſing the goddeſs all the way ſhe went, and ſhutting herſelf up in her dreſſing-room.

Simp. Methinks her puniſhment was admirably ſuited to her genius and train of life, and ſuch attendants as were aſſigned her would no doubt adminiſter hugely to her conſolation. Pray, who came next?

Soph. The laſt figure whom I ſaw in my nocturnal viſion, in the palace of Pleaſure, was a pretty ſingular one. It was a ſpruce lively old ſpark, who had withal ſomething ſtiff and formal in his mien, and affected a certain ſtatelineſs of aſpect and manner, which beſpoke no ordinary conceit of his own merit. He advanced to the goddeſs with an air of confidence and ſelf-applauſe, and ſimpering to her with a courtly grin, with head and arm up lifted, he opened his mouth, like one who had ſomething of importance to utter.

"You ſee, madam, a perſon who pretends to ſupport his title to your favour by no vulgar claims. For I always diſdained the route which the rabble take,

and equally aſpire at pleaſure, and at glory by ſingularity. I ſcorn to think, ſpeak, or even eat, like the vulgar; and conſidering how moſt things are murdered by the aukwardneſs of the generality, I give a luſtre and dignity to the moſt trite ſentiments and actions, by my manner of pronouncing or performing them. Therefor, as ſoon as I became acquainted with your divinity, I liſted myſelf in your ſervice, and reſolved to ſacrifice the choiceſt victims on your altars. But then I ſtudied a more elegant kind of worſhip, and bowed not to the groſſer image under which you have been often repreſented, but to that auguſter form, under which you appear to your votaries of a correct and elaborate fancy. My early acquaintance with men and books improved my natural ſagacity into the prettieſt taſte, and taught me to extract the very flower and quinteſſence of pleaſure, which was wonderfully heightened by my delicate manner of enjoying it. I ſoon ſingled out the ladies as your prime favourites and miniſters, and made my court to them, merely to do homage to you. I did it, madam, in an uncommon manner. For I was governed by taſte, not by inſtinct, and wanted to refine what was groſs, and quicken the inſipid in enjoyment, by the high ſeaſoning I prepared for it. And therefor though I meant chiefly to enjoy the perſon, I ſought in the firſt place to engage the heart to be of the party, and to inflame the paſſions, that the tranſports might be mutual and ardent. To accompliſh this with the more refined policy, I covered my deſigns with the faireſt maſk of friendſhip, and profeſſed a fondneſs for their company and acquaintance, merely to form their taſte, and give a prettier poliſh to their manners. — I aggravated the merit of thoſe hours I ſpent with them, from the

rareneſs of thoſe I beſtowed elſewhere; — ſent them now and then a few tender lines and billets doux, chiefly in praiſe of their wit, their good taſte, and amiable deportment, with ſome glances only on their perſonal advantages. To beguile the more eaſily, I wore a perpetual ſmile, and framed my face to all occaſions. I knew how ungainly a ſight undiſguiſed love is, eſpecially to thoſe innocent ſcrupulous creatures, therefor I hid what was deformed from view, or elſe covered it over with the ſhew of ſome virtue. I talked much to them of honour, contempt of vulgar prejudices, unreſerved confidence, diſintereſted attachment; — inſpired them with the higheſt notions of friendſhip between the ſexes, without any farther views, and as a thing quite diſtinct from love and courtſhip.—— To make them ſwallow this tale the more eaſily, I profeſſed a regard to their perſons, merely as they were pictures of the lovely inhabitant within; and if I praiſed a particular feature or air, it was only becauſe in them ſhone out ſuch modeſty, gentleneſs, and ſenſibility to every ſoft and endearing impreſſion: — I told them, that to brighten ſuch qualities was my higheſt ambition; — that I expected no other return for my ſervices, than the pleaſure of a more refined friendſhip.—— Mean while, to ſupply the natural warmth of the ſex with proper fuel, I put books of gallantry, and a free pleaſurable caſt, into their hands, ſuch as I thought the fitteſt to ſoften and inflame them: — I began now to uſe more freedom in commending their perſons; and uſed warm and tender deſcriptions of their ſhape, their mouth, the ſenſibility of their manners, from which one might form the moſt agreeable prejudices in their favour.—— I taught them that nature gave

nothing in vain; — that civil forms, and vulgar names and cuſtoms, were only ſolemn ceremonies to amuſe the formal, or check the licentious, but were never deſigned to give law to the mutual ardors of friendſhip. — I complimented them with the ſingular merit of having firſt ſubdued ſo inſenſible and ſtubborn an heart as mine, which uſed to deſpiſe ſubjection to female ſway; and began to talk to them in more paſſionate ſtrains.——Having thus taught them to meaſure friendſhip by the freer ſtandard of nature, and refined their taſte above vulgar prejudice, I wound them up to the higheſt pitch of paſſion; which paved the way for an eaſy conqueſt over the remaining ſcruples of modeſty and ſhame. For artfully dawbing what was criminal in the laſt indulgence, with the ſpecious names of heroic friendſhip, confidence in one's honour and conſtancy, and reciprocal tenderneſs, I choſe the tender minute, when the pretty creatures were ready to ſigh out their ſouls in fondneſs and paſſion, and riffed them of what they are pleaſed to call their honour. Now, the fondlings were ſo deeply rivetted in paſſion, that they gloried more in the title of a *female friend*, than others do in the ſtale one of a *wife*. — However, I ſoon grew tired of the dull repetition of a pleaſure with the ſame objects, and began to be diſturbed with their little jealouſies, paſſionate caprices and inquietudes; — but not daring to raiſe a devil, which would not be eaſily laid, I retreated with great caution and reſerve,— and told them it was in vain to talk of marriage, ſince circumſtances would not permit us to live in that elegant pretty manner which we both wiſhed and were formed for;— that therefor prudence required greater diſtance and reſerve than formerly.——I wrote ſeldom,—my viſits

were few, and I treated them with more coldneſs and freedom,— till at length I abandoned them to the ungovernable paſſions, jealouſy and deſpair. But while I was gradually retreating from them, I was meditating, madam, and training up freſh victims for your altars; and being well accompliſhed in love-wiles, by long experience and practice, I became ſuch an adept in gallantry and polite diſſimulation, that few eſcaped the ſnare I laid for them. Thus unwearied have I been, goddeſs, to ſatisfy my boundleſs paſſion for you; and though many may have added more votaries, yet none ever added ſuch faithful, ſighing, paſſionate ones to your train. In this triumphant courſe of indulgence I have ſpent now many years, and have (thanks to your divinity) got the better of all thoſe idle ſcruples which uſed to teaze me now and then in my cooler moods; ſo that there is not a ſtep of my paſt conduct, which I cannot juſtify by the ſtricteſt maxims of delicacy, and fine taſte; — but, alas! madam, my arts are grown ſo ſtale, that all ſee through them, and moſt girls ſhun me as they would do the d—l. My character is but indifferent among the unthinking many; but if I can approve my conduct to your divinity, and the diſcerning few among your votaries, I deſpiſe the cenſure of the vulgar, and laugh at fame as the bubble of fools. However, I have ſome thoughts of retiring from the ſcene, and decoying ſome blooming country-girl to refreſh me when I grow old, and enliven my remembrance of paſt delights."

The goddeſs heard him with deep attention, and the whole company ſeemed to wait her deciſion with no ſmall ſuſpenſe, when, looking at him with a gracious ſmile, ſhe deſcended two or three ſteps from

the throne, and taking the garland from her own head, ſhe wreathed it about his, telling him he richly deſerved it as the moſt meritorious of her votaries. As a mark of her ſingular regard, ſhe appointed ſome of the oldeſt and moſt faithful of her retinue to be always at his ſervice, whenever he had occaſion for them; thoſe I can remember were Fraud, Diſſimulation, Leachery, Impotence, Satiety, Pride, and Infamy. She ordered withal, that he ſhould be confined ordinarily in one of the outer offices belonging to her own palace, where his common buſineſs ſhould be to invent new means, arts, and inſtruments of pleaſure, and his amuſement to weave nets to catch flies with, and ſuch relaxations, which ſeemed beſt ſuited to the ingenious ſingularity of his taſte. Thoſe ladies he had ruined were likewiſe appointed to pay him frequent viſits at the grate, to keep him from thinking the time long in his confinement. —— He went away frowning and biting his lips. However, methought all the ſpectators applauded the deciſions of the goddeſs, but thoſe who were affected by them.

Simp. That I do not doubt; for moſt people are well enough aware of the demerits of others, but not of their own. What a monſter, Sophron, was the laſt perſon you ſaw! I ſhould be ſorry if any original exiſted among men like ſuch an imaginary copy, though I have heard indeed of a fellow in our neighbourhood, who, they ſay, reſembles him in ſeveral features.

Soph. You mean Philoſtratus, I ſuppoſe?

Simp. The very ſame. But, pray tell me, Sophron, is he really ſuch a perſon as he is commonly reported to be? I have heard he does a deal of miſchief among the women by his arts and treachery.

Soph. His character is indeed very ſingular; but I ſhall take ſome other opportunity to give it you, with ſome remarkable things in his hiſtory; and particularly the arts by which he has ruined ſeveral women, as I have had many occaſions to know them, and they may ſerve as a beacon to both ſexes. But now to your buſineſs of interpreter.

Simp. Alas, Sophron! do not put me upon ſo ſtrange a taſk. I can no more think of unfolding thoſe nocturnal ſcenes, than I would attempt to explain the ſenſe of an oracular anſwer. Both of them, when we pretend to explain them, alike elude the critical examinations of reaſon; and we are apt to loſe, or, at leaſt, to impair our reverence for them, by the raſh attempt: only I imagine it muſt have been ſome benevolent ſpirit who ſent you a dream pregnant with ſo divine a moral.

Soph. A very ingenious piece of ſophiſtry indeed, to elude my juſt demands! However, to puniſh you, or at leaſt to relieve myſelf, you ſhall have no more of my dreams.

DIALOGUE XVII.

THE other day, three or four of the club were got into a bower of the garden, which, becauſe of its eminent ſituation, and the fine proſpect we have from it, as well as the philoſophical converſations that ſometimes paſs in it, we call Parnaſſus. It opens upon one of the longeſt avenues in the garden, which leads your view along a double row of trees, up a hill, on the ſide of which a gentleman's country ſeat ſtands in open view. It is of

an antique taſte, ſeveral little turrets projecting round it; but not without ſomething venerable in its appearance. A little beyond it the proſpect terminates upon the ſpire of a country-church, which ſtands on the point of the hill.

I cannot forbear taking notice, by the by, of the pious diſpoſition of our anceſtors, who choſe to build churches in the neighbourhood, or, I may ſay, at the door of their houſes, that they might have eaſy acceſs to them at all times; but we, their improved poſterity, have with the ſimplicity of antient manners, likewiſe caſt off this Gothic taſte. We cannot bear that an eccleſiaſtic pile ſhould ſpoil the proſpect of our houſes or gardens; and therefor when any of the old fabries tumble down, we take care to throw the new ones at proper diſtance, that they may neither obſtruct the freedom of the view, nor, by their vicinity, give us an air of too much zeal and devotion; a character which might go nigh to give a mean opinion of the elegance of our taſte.

In this ſweet place we were indulging ourſelves, and talking much at our eaſe; when by chance our maſter, the amiable Euphranor, paſſed by. He ſtept in, and having ſat down at once, without giving us time to riſe off our ſeats, with that eaſy frankneſs, which inſpires a reſpectful confidence, aſked us the ſubject of our converſation.

We told him very freely, that we were amuſing ourſelves on no leſs a ſubject than that of *education*, and particularly were wondering, 'How it comes 'about, that the modern method of it is ſo little a-'dapted to qualify men for the world? Why a 'mere ſcholar has ſuch an odd appearance, when he 'comes into polite company? It was aſked, we told him, 'what kind of a figure a muſty academic

'was likely to make in a Britiſh ſenate? Or how 'his acquaintance with Demoſthenes and Cicero 'would help him out, ſhould he attempt to ſpeak 'there? And how aukward and diſtracted a ſcho-'lar, who ſhone perhaps in the hall of a college a-'mong a circle of literati, would appear, were he 'to ſhift the ſcene to our metropolis, or obliged to 'tranſact buſineſs with men of almoſt every cha-'racter and nation? And how ill his philoſophy 'would extricate him from any difficulty, into which 'his ſimplicity had plunged him?'

On the other hand, it was aſked, 'Muſt learning 'be given up as an uſeleſs thing, and philoſophy be 'degraded from its office of being the miſtreſs of life 'and manners? Is there not a more genuine philo-'ſophy, and which might be better accommodated to 'the various buſineſs and functions of life?' We ſhould be glad to hear of ſuch an one, and to ſee a more active and extenſive plan of education laid out, that ſhall direct us, 'How to act our parts as 'men, as uſeful members of cities, communities, 'and kingdoms.' Theſe, Sir, we added, were our doubts, and you are come moſt opportunely to ſa-tisfy them; — 'To point out the road to uſeful 'knowlege, and mark the limits and extent of a 'right education.'

Euphranor pauſed for ſome time, and then ſaid,

I am pleaſed, Gentlemen, to find you employ your time in ſuch uſeful ſpeculations; but it would take a whole day to anſwer one half of your queſti-ons. Beſides, ſo important and difficult a ſubject would require great attention and thought, to ſatis-fy you upon it, with any tolerable exactneſs. How-ever, if you will be content with my unpremeditat-

ed thoughts, I will offer ſuch hints as occur to me at preſent.

In general I take it to be no ſmall error in the affair of education, to regard it as a matter of mere ſcience or ſpeculation, rather than of practice; an art or method of furniſhing the head, rather than a diſcipline of the heart and life. Academies among the Greeks, were places of exerciſe for inuring the body to toil, and the mind to temperance; — for training up the youth to the ſervice of their country, in the ſenate, the forum, or the field The ſchools of philoſophers were not cells for recluſe mortals, the abodes of ſcholars only; but open walks, public porticos and gardens, whither ſtateſmen, orators, merchants, ſoldiers, travellers, and artiſts of every kind, reſorted, where they converſed promiſcuouſly, and with great freedom and humour, on every ſubject: but, under ſtrict regulations of the Gymnaſiarcha, that nothing indecent, immoral, or improper for youth to hear or ſee, ſhould be ſaid or done The philoſophers gave lectures on politics, poetry, government, oratory, the polite arts, and buſineſs, in ſuch a manner as every mechanic might underſtand. Accordingly their ſchools were ſchools of experience and manners, where their pupils were formed to politeneſs and the practice of the world, as well as to taſte in the arts and ſciences. No embargo was laid on any branch of ſcience, no confining or excluſive orders, but what the ſupreme law of decency and virtue impoſed on all its profeſſors. From theſe ſeminaries came forth orators, ſtateſmen, captains, heroes, men of capacity and buſineſs in every ſtation.

But now a-days things ſtand on a footing ſomewhat different. Philoſophy is conſidered more as a

ſpeculative ſtudy, or a matter of ſubtile enquiry, than as uſeful in practice. And I doubt, more pains is taken in ſtudying the abſtract and curious, than the practical and beneficial parts of it. Is not the kind moſt in vogue adapted to make the ſtudents ſubtle diſputants rather than juſt reaſoners, by giving them a ſmattering of terms, that have a ſhew of knowlege, or at beſt to form them able ſcholars, or doughty talkers, rather than men of conduct and action? So that philoſophy is the profeſt ſtudy of ſcholars only, or of men, whoſe intereſt it is to teach or learn it, and not of gentlemen, who are aſhamed to own ſuch a ſpurious kind of it. Will the dialectics, metaphyſics, or theological and moral ſyſtems that are now generally taught, qualify the ſtudents for the cabinet or camp, for being men of buſineſs or fine gentlemen? How ſhall the profeſſors teach others the world, or the practical arts of life, of which they themſelves are ignorant, and which they could not poſſibly know without a more extended commerce with mankind? Though ſome profound literati, in the abſtract and ſcientific way, may be fitted out by the ſpeculative and ſolitary train of ſchool education, yet I am afraid an higher and more finiſhed kind is neceſſary, to form men of buſineſs and the world.

I ſhall therefor preſent you, Gentlemen, with a few looſe thoughts on a method of culture, which appears to me more proper to qualify a man for life and action, or in ſhort, to accompliſh a gentleman. I cannot enter into the detail, which is endleſs, according to mens different views, or the particular buſineſs for which they want to qualify themſelves; but only propoſe ſuch a general plan of education, as may include the particular deſigns which men aim at, ſuit-

able to their reſpective genius or circumſtances, but which is peculiarly proper to thoſe, whoſe condition in life raiſes them above a ſervile dependency.

Firſt then, I would have the youth accuſtomed to ſuch exerciſes as will harden their conſtitution, as riding, running, ſwimming, ſhooting, and the like. They ſhould not learn to write, till they are capable of holding their pen with eaſe, nor be confined to a ſchool more than their health will bear, nor even ſo much. Cold water, eaſy exerciſe, and a plain diet, will make their joints firm, and their conſtitutions healthy and robuſt.

When they begin to read, let them learn to pronounce without a tone, and as near the ordinary way of ſpeaking, in common converſation, as poſſible. Let them not declaim, nor imitate the theatrical manner, which over-does, or leads out of nature, but ſpeak eaſily, lay the accents right, and give every word its proper emphaſis. To perfect them in the knowlege of their mother-tougue, they ſhould learn it in the grammatical way, that they may not only ſpeak it purely, but be able both to correct their own idiom, and afterwards enrich the language on the ſame foundations.

When they begin to read with eaſe, let them have ſome plain diverting *hiſtory*, that ſhall amuſe, as well as employ, and improve them in their reading. For it is of great importance not to baffle the curioſity of youth, by giving them any thing dry and unentertaining at firſt. When they are thus employed, they may be put upon anſwering ſuch queſtions as their maſter propoſes, or writing down what they remember of the hiſtory of any country they have read. This will ſupply them with facts, or the materials of knowlege, and teach them to connect and

put things together in their minds; which muſt of courſe give them an habit of reaſoning, and at the ſame time ſtrengthen their memory.

To this I would not fail to join *fables*, ſuch as are ſuited to their age, and contain withal a ſenſible, obvious, and uſeful moral This ſhould be their own purchaſe, and not pointed out to them; which will wonderfully enhance their pleaſure in reading them, and leave a much deeper impreſſion on their minds. I need ſay nothing to recommend the method of inſtructing by fable, ſince it has been employed by the wiſeſt in all ages, as the moſt efficacious charm to rouze the attention and controul the paſſions, of the knowing no leſs than the ignorant part of mankind. It is not my buſineſs at preſent to enquire, what complication of natural and moral, or other powers, it unites, to impreſs the imagination, and move the heart, in ſo powerful a manner; the fact is certain, that in this way we ſooneſt catch hold of the giddy roving mind of youth, and bend it to every form of moral culture.

As they advance in years and judgment, they may read the hiſtory of the times, and an account of the moſt remarkable events of antient times, without entering deeply into political remarks, the cauſes of events, the ſprings of action, or intricacies of characters. By this courſe of reading, they will early imbibe a veneration of the great and amiable characters of antient and modern times; characters, I mean, of ſuch, as were employed in protecting, delivering, and bleſſing, and not in enſlaving, and butchering, mankind. By ſeeing virtue in ſuch a variety of engaging attitudes, examplified in living patterns, a ſpirit of patriotiſm, and invincible love of liberty, and undaunted contempt of danger and death, will

creep upon them, and inſenſibly rouze them to perform actions great and beneficial to mankind. Such principles as theſe can never be inſtilled too carefully into the minds of youth: they are the ſeeds of manly enthuſiaſm, the ſoul and ſpring of every ſocial and political virtue, without which human life muſt degenerate into a ſervile kind of drudgery and care, or be abſorpt in a round of ſenſual gratifications. I would, therefor, ſubſtitute ſuch a courſe of reading inſtead of themes and compoſitions on dry moral ſubjects, which are neither ſuited to their genius, experience, nor inclination.

At the ſame time they ſhould have a taſte of geography, a little knowlege of the ſphere, of meaſuring, chronology, arithmetic, mechanics, and elementary geometry. To theſe I would add ſome taſte in drawing and perſpective, which will ſerve as a ſchool to the imagination, and be of daily uſe to improve them both as gentlemen and ſcholars. They need not enter deep into theſe things at firſt, unleſs their future deſigns require a thorough knowlege of them. Theſe elements of ſcience will enable them to examine and judge of things, at the ſame time that they are learning languages. In teaching them the dead languages, I reckon the method uſed in our ſchool the beſt; the way of tranſlations or verſions out of Greek and Latin into Engliſh, and from this again into thoſe; and learning a few, a very few, of the moſt neceſſary rules and parts of grammar, which I take to be the ſhorteſt road to antient languages, as practice is to the modern.

A youth thus furniſhed may venture upon the univerſity, to learn the more abſtract parts of philoſophy, and the abſtruſer branches of the mathematics. I would not be againſt his joining Ariſtotle's Dialectics

and Rhetoric, with Locke's Natural Hiſtory of the Underſtanding, nor the Ethics of Ariſtotle addreſſed to Nicomachus, with ſome of your modern moraliſts, who draw moſt from the antient maſters. For his rules both of reaſoning and ſpeaking in the former, and of living in the latter, ſhew a genius for invention, and reach in human nature, that has few examples. Under this head I would recommend Lord Bacon's *Novum Organum*, as one of the nobleſt ſyſtems of modern Logic, which unites and marries philoſophy with nature, her only miſtreſs and partner, teaches us to inveſtigate things rather than names, and is the art of inventing arts, and improving ſcience, by a diligent obſervation of the phenomena of nature, and eſtabliſhing general axioms and laws, upon a fair and ſober induction from particular facts. It would be a crime, not to mention, at the ſame time, his Advancement of Learning, a work which lays out the whole circle of arts and ſciences, into their reſpective quarters, marks their progreſs and extent, and not only ſhews us what is yet to be done, but how we are to proceed in filling up the ſtupendious plan; a work which, if any other, does honour to human nature, by letting us ſee how far it can go.

Thoſe pieces of this illuſtrious man will put the pupil upon the true method of ſtudy and inveſtigation, in natural as well as moral ſubjects, by purſuing the experimental way in both. The doing this will lead him infallibly to the true knowlege of nature and himſelf; upon which not only a juſt taſte, but the right conduct of life depends; and will pave the way to his entering upon an academical courſe with ſucceſs.

There are ſome things in the *moral* ſtrain, with which I wiſh he were thoroughly acquainted, and his ſoul deeply tinctured and coloured, *viz.* the writings of thoſe pious and truly divine moraliſts of antient, and even modern times, the principal object of whoſe care ſeems to have been the human heart. After Solomon, that elder ſon of Wiſdom, and the other antient worthies of divine inſpiration, I would place the immortal Socrates, whoſe ſublime maxims and reaſonings you will ſee copied trueſt, in the chaſte and elegant writings, but eſpecially in the Memorabilia of his accompliſhed ſcholar Xenophon; then the admirable Cebes, the elevated ſtoic Epictetus, and his excellent commentators, Simplicius and Arrian; but above all, the divine emperor M. Antoninus, whoſe heart and head virtue herſelf ſeems to have tuned, to play her higheſt leſſons upon, and whoſe compoſitions ſeem to breathe a more divine ſpirit, than for ordinary animates the writings of mortal men.

When our youth, by converſing with thoſe heroic ſpirits, has got his taſte formed to diſcern, or rather feel the excellence of virtue, and the true moment of things; he may then with ſafety engage in the thorny labyrinths of ſcience, and canvaſs the ſyſtems of ſubtle and diſputatious men. For he will not then be dazzled with the ſolemn and ſpacious parade of knowlege, but know how to aſſign to every branch of human enquiry, its rank in nature and end in life.

Here Euphranor pauſed, and looked intently at us, as if he expected one of us ſhould ſpeak. After a ſhort ſilence, Sophron ſaid, with a modeſt air;

It hardly becomes any of us to ſpeak in the preſence of Euphranor on ſuch a ſubject as this, or to tell how much we approve the plan he has laid down;

but according to my apprehenſion, it will be ſtill more perfect, if you, Sir, (addreſſing himſelf to Euphranor) will condeſcend to let us hear your opinion of academical education, and point out its defects, if it has any, or ſhow by what principles it ſhould be conducted, in order to attain the ends we have in view.

Truly, Sophron, ſaid Euphranor, I wiſh I could ſatisfy a curioſity ſo juſt and laudable. — But will it not look like arrogance in private men, to preſume to judge of matters that have been eſtabliſhed by public authority, and obtained a kind of divine right by preſcription; and ſtill more ſo, to dare to offer advice to our ſuperiors on ſuch grand and intereſting ſubjects. Were I to take the liberty to conſider, or think at all, of the conduct of univerſities in directing the train of academical ſtudies, I could wiſh indeed that the education there, were more comprehenſive than it is generally made. But how to make it ſuch, is ſo tickliſh and difficult an affair, that I can rather gueſs at it, than preſume to adviſe.

If it is really deſigned, as I apprehend it is, to accompliſh a gentleman, as well as to form a ſcholar, I think it ſhould be more employed than it has been formerly, on the practical arts; ſuch as mechanics, chymiſtry, fortification, architecture, navigation, ſurveying, deſigning, the hiſtory of commerce, of the intereſts of nations, both natural and political, which will comprehend their government, manufactures, and the balance of trade between them. Nor ſhould I think it below the regard of an univerſity to deſcend even to the general precepts of agriculture and gardening. Virgil, Varro, and others, eminent in learning, thought it not below their pen; — and

why ſhould we think meanly of that art, which was the mother of heroes, and of the maſters of the world? This, by the by, may convince us it will be neceſſary the teachers ſhould not be mere ſcholars, who have been all their life converſant among books rather than mankind; but men of experience in the world, and who have taken a wide ſurvey of the ſtate of human affairs Such teachers are to be purchaſed at any price, and ſought out wherever they are to be found

Our academical tutors do indeed ſhew their good ſenſe, by making the ſtudy of the claſſics ſo conſiderable a branch of an univerſity-education; but I think it were to be wiſhed, that theſe were made more the foundation of moral and political lectures, in which the nature of antient manners and government ſhould be opened, and deduced from their reſpective principles in the human conſtitution, and the complicated varieties of human affairs. Were thoſe illuſtrious authors applied in this manner, they would not ſerve merely to teach what is principally ſought in them, the art of ſpeaking, and dreſſing up a compoſition with a ſpruce kind of elegance, but would be found the beſt inſtructors, and nobleſt prompters, in the conduct of private as well as public life.

If the ſtudy of the hiſtory, government, and antiquities of one's country, be added to all the reſt, I imagine it will contribute to the improvement of the academical plan, and qualifying our pupil more immediately for the ſervice of his country, in what ever ſtation he ſhall be called to act.

After our youth has ſpent ſome time in the univerſity, according to his genius and inclinations, he ſhould come to town to converſe with men of all ranks and characters, frequent coffee houſes, and all

places of public reſort, where men are to be ſeen and practiſed, go to the ſhops of mechanics, as well as clubs of the learned, courts of juſtice, and particularly the houſe of parliament, in order to learn ſomething of the laws and intereſts of his country, and to inſpire him with that freedom, intrepidity, and public ſpirit, which does, or ſhould animate the members of that auguſt body.

By ſpending his time in this manner for a year or two in town, and by an unlimited commerce with men of buſineſs, as well as letters, I engage he will learn more real uſeful knowlege than is to be acquired at any ſeat of learning whatſoever in double that time; he will unlearn many prejudices, and rub off that aukward air and pedantry of manners which are almoſt inviolably contracted in a courſe of academical education; he will ſee what kinds of accompliſhments are moſt neceſſary for a gentleman, and grow leſs ſtiff and poſitive in his opinions, by having them frequently canvaſſed: but above all, he will learn *life*, and diſcover on what hinges it turns; he will detect the arts and foibles of mankind, obſerve the genius of affairs; and know how to practiſe different characters; and thus he will enter upon the ſcene of action properly armed and guarded; and conſequently be better fitted to acquit himſelf wiſely and worthily in every ſtation.

Pray, Sir, ſaid Eugenio, would you confine your young gentleman at home, and reckon him ſufficiently accompliſhed without a foreign education? I take it, there are national, as well as univerſity prejudices, to be rooted out; a certain partiality to our own country, and attachment to our own manners and cuſtoms, in oppoſition to thoſe of other

countries; an attachment which ſavours ſomething of antient barbarity, that had need to be worn off, to bring him to the true ſtandard of a fine gentleman. This, I apprehend, cannot be done, without enlarging his views beyond his own country, ſtudying foreign manners, and converſing with men of different nations and intereſts, in thoſe places where they are to be ſeen in their trueſt lights.

Here Eugenio ſtopt ſhort, and Euphranor with a ſort of ſmile, reſuming his diſcourſe:

Your remark, my good friend, ſaid he, is very juſt; and had you heard me out, I was about to recommend what you think ſo neceſſary; for I would reſerve this as the finiſhing part of education, for which a youth ought firſt to be duly qualified; judging it no very diſcreet part of modern education, to ſend a young man abroad immediately upon his leaving the univerſity, before he is acquainted with his own country, or knows any thing of its conſtitution, laws, and intereſts, or the manners of his countrymen. Therefor, though the education at the univerſity, which I ventured to recommend, would have been no ill preparation for his travelling with advantage, yet I thought it injudicious to let a young ſtripling make his firſt raw eſſays in the world among foreigners, to throw an unexperienced boy into the company of poliſhed characters, and the bearded literati abroad, to expoſe both himſelf and his country to contempt, before he had diſcharged a little of that levity and froth ſo natural to youth, and caſt off that preſumption of learning, and ſtiffneſs of manners, which he might have contracted at the univerſity. For theſe, and other reaſons, I ſhould think it proper firſt to bring him up to the metropolis, to introduce him into polite company, to let him feel

a little of his own weight at home, before he launched out into a foreign world, to learn his own inſufficiency by dear-bought experience.

After this training, I think the ſcholar, now drawing towards a man, may venture to viſit France, Italy, or any other part of the world, with more ſafety and advantage to himſelf and his country. But I apprehend it is of great conſequence to him to fix well the principal aim of going abroad, which is not, in my opinion, to traverſe countries in ſearch of curioſities, antiquities, or other monuments of learning; or to improve one's taſte by ſtudying the moſt elegant and finiſhed models of art, either antient or modern; nor yet to poliſh and refine one's manners by ſeeing the world, and converſing with men of different characters, and thus to learn a ſhrewdneſs, circumſpection, and certain verſatility of addreſs, in applying one's ſelf to all kinds of manners; but the ſupreme intention of travelling, as appears to me, is to enlarge our views of religion, morals, and government, by an extenſive and impartial ſurvey of human nature and human life, in its moſt grand and intereſting aſpects and attitudes; to improve the high moral taſte both in private and public life; to awaken the love of liberty, virtue, and mankind; and by increaſing our knowlege, experience, and ſtrength of mind, to qualify us for the ſervice of our friends and country in the moſt honourable and important ſtations.

While, therefor, our pupil is intent upon this great deſign, let him keep his eyes always open and attentive to every thing uſeful and curious in nature and art; let him ſtudy not only the characters of men, and the cuſtoms of the people, among whom he travels, but chiefly the natural, political, and com-

mercial ſtate of countries: let him inſpect their manufactures, magazines, arſenals, work-houſes, and their ſpecial regulations; examine their natural produce and foreign import, the price of their markets, the riſe, fall, and revolutions, or their trade; comparing the real ſtate he finds things in among them, with the account he had heard among them at home; let him, in ſhort, if he has leiſure or abilities for it, ſtudy the improvements they have made in arts, ſciences, and in any part of government or trade. For this purpoſe he muſt converſe with all characters and profeſſions of men, with the beſt artiſts, mechanics, merchants, eccleſiaſtics, and people of rank and fortune, which his education at home will have qualified him to do with honour and advantage; and he muſt tarry long enough in a place to be acquainted with the moſt eminent characters in it. But I hope it is not neceſſary to guard a Briton againſt the influence of foreign manners, eſpecially in thoſe countries where foppery is often miſtaken for politeneſs, and liberty is blaſphemed under the title of licentiouſneſs; I hope we will ſtill retain the ſimplicity and gravity of Britiſh ſenſe and manners, and deſpiſe chains and the ſervile pageantry of life, however they may be gilded.

After our youth has ſpent ſome years abroad in this manner, I fancy he will return home fraughted with very uſeful knowlege, ſtript of all unreaſonable national prejudices, and adorned with all the accompliſhments of a well-bred gentlemen; ſo that in whatever ſphere of life he now appears, he will fill it with honour to himſelf, and benefit to his country.

This is what I would call a *general* plan of education; ſuch a plan as will either ſuit a gentleman

of fortune, a man of buſineſs, or one who is to accompliſh himſelf in any of the learned profeſſions. For though they need not go ſo deep in any of the branches we have mentioned, ſuch a train of culture may ſtill include their more particular views, and qualify them for being uſeful members of ſociety, and practical philoſophers, better than the methods of education commonly practiſed.

When we perceived that Euphranor had done, we continued ſilent for ſome time. At length Sophron broke ſilence, and addreſſing himſelf to Euphranor, ſaid:

We are much indebted to you, Sir, for that extenſive plan of education you have been ſo good as to lay out to our view; I wiſh it was as ſuitable to the taſte of the age, the diſpoſition of our youth, and eſpecially to the manners of thoſe who have the direction of their education; as it ſeems to be juſt and rational in itſelf. But I am afraid, that, as it would by many be thought impracticable, ſo it will be really ſuch, unleſs the public were to concur in the eſtabliſhment of ſuch a plan. For what elſe but the ſupreme authority has a right to preſcribe for the nation, or dares to innovate upon the eſtabliſhed forms. Men, we know, are generally enemies to new ſchemes, and ready enough to treat the projectors of them with contempt. It is an hard matter to put them out of conceit with thoſe ſchemes to which they have been long accuſtomed; it is doubly difficult to introduce new ones into thoſe places where the old forms are guarded with awful ſanctions, and where the departing in the leaſt from the eſtabliſhed models of wiſdom and right procedure, breeds ſhrewd ſuſpicions of a man's diſaffection to law, order, and the peace of ſociety. As your venerable and grave

anceſtors thought themſelves wiſe enough to preſcribe for themſelves and all future ages, and were pleaſed likewiſe, out of their fatherly care, to bind us to a ſtrict obſervance of their inſtitutions by ſalutary laws and canons, it would be the height of arrogance in us, their younger children, to pretend to ſee farther, or judge better, than our hoary and experienced progenitors; and therefor, however uſeful and plauſible other kinds of regulations may appear in theory, we are bound in humble deference to their ſenior judgment, to ſuppoſe them chimerical, or dangerous in practice.

But, admitting, that the courſe of education propoſed by Euphranor, were fairly attempted, I do not ſee where teachers could be found, endowed with thoſe extenſive qualifications, neceſſary for the execution of ſuch a plan. It cannot be expected, that men of mere ſtudy and ſpeculation ſhould have large experience, and have been converſant in active life; nor will men of action, and who have been much in the world, be prevailed on to quit the buſy ſcene, in order to exchange it for the ſtilneſs and uniformity of an academic life. But though they could be induced, by the greatneſs of the encouragement, to accept of ſuch a change, I do not ſee how experience can be taught, or a capacity for active life acquired under the ableſt maſters. Men, I imagine, are not to be ſtudied or known within the walls of a college; we muſt go among them, view them in every light, and turn them on all ſides, before we can thoroughly comprehend their characters, and know from what principles they act. And I fancy they muſt be often practiſed, before one can learn the true art of adapting one's ſelf with ſucceſs to their ſeveral turns and humours. Wherefor I doubt, after all

the knowlege and addreſs which a college of maſters can beſtow, a man muſt become his own maſter, and be taught true practical wiſdom in the ſchool of the world, and by that variety of accidents, which chequer his life, and give play to his ſeveral paſſions.

I do not ſee, ſaid I, ſuch difficulty in introducing the plan recommended by Euphranor, if either the public, or thoſe who preſide in the ſeats of learning, will heartily beſtir themſelves in ſo important an affair. The train of education which now prevails in thoſe places, is greatly altered from what it once was, and much for the better; what then ſhould hinder the introduction of higher improvements, and giving a more practical turn to the ſeveral ſciences which are profeſſed there? Our anceſtors did their beſt for the times in which they lived, recommended the beſt ſyſtems they knew; if modern diſcoveries have rendered theſe leſs neceſſary, and brought in more perfect ones, I dare ſay our fore-fathers never meant to preclude us from uſing them to the beſt of our power, and for the ſame beneficial purpoſes, which they meant to anſwer by thoſe in vogue with them.

As to Sophron's other objection, I grant there may be ſome difficulty in finding men equal to the execution of Euphranor's plan, unleſs the public will endow ſuch ſtations with emoluments ſufficient to allure men of action or experience in arts and life, into the calm retreats of the learned; and then able teachers will never be wanting to fulfil the intentions of ſuch a plan.

It is not pretended, that men can be taught experience by rote, or acquire a readineſs in the practice of any art or buſineſs, without repeated eſſays; but will the practice be leſs complete, becauſe the the-

poſed in it, may confound and diſſipate the views of ſuch as are not endowed with an extraordinary ſagacity. We find that the generality, by aſpiring at too much, attain not to any degree of perfection in any one thing; they are diſtracted by croſs purſuits, and wander through the vaſt maze of ſciences and arts, without driving at any determined ſcope. I ſhould think, therefor, it were better to confine our ambition within moderate bounds, ſuch as are ſuitable to the narrowneſs of the human genius, and the wide extent of art, that every one, by betaking himſelf to his own particular province, may ſeek to excel in it, and waving ſuch ſubjects as are unconnected with his main view, may bend the whole force of his mind to improve, and be eminently uſeful in it. If you pleaſe then, Sir, (turning to Euphranor) give us your beſt advice how to proſecute ſome of the principal profeſſions and employments in vogue, that whitherſoever our genius leads us, we may direct our views and purſue our ſtudies in that particular channel, with the greateſt probability of ſucceſs.

Gentlemen, replied Euphranor, you aſk more than it is in my power to grant; when I ventured to propoſe any plan at all, I did not once dream I could lay out a finiſhed one, liable to no exceptions, nay, nor one eaſy to be carried into execution by the managers of education, or which could be purſued in every part by any ſingle man; but I meant to point out ſome of the grand lines, which ſhould exclude no eſſential part that belongs to a *liberal education*. To chalk out a particular plan of ſtudy for the principal profeſſions that take place, would require a maſter in each, and is what I am to wiſe

equal to; but yet to ſhew my willingneſs to gratify your ingenuous curioſity, I will offer ſome general hints concerning a few of the particular profeſſions and occupations, by which men generally ſeek to riſe to fortune, fame, or influence among mankind.

If a man intends for the *law*, I ſhould think he ought in the firſt place to ſtudy the laws of the general community of mankind, commonly called the law of nature and nations, before he begin the ſtudy of the particular laws and inſtitutions of his own country: for which purpoſe, Grotius, Puffendorf, Cumberland, with Plato, Cicero, and thoſe books of the ſame kind, that lead to the fountains of univerſal equity and right, muſt claim our particular attention. I ſhould think it particularly uſeful to him to ſtudy the hiſtory of his own country, and of the ſeveral revolutions of property, government, and manners in it; that he may know the general foundations and hiſtory of its laws, their cauſes, occaſions, and the various accidents that influenced them; and conſequently be in better condition to judge of their ſcope and intention, and apply them with more addreſs to particular caſes.—Whether the ſtudy of the Roman as well as the national law, and of politics in ſo far as they are connected with the laws of every country, may not conduce to the more thorough accompliſhment of the ſtudent of law, I leave to the maſters of the profeſſion to determine.

If *phyſic* be the aim, the road he muſt tread is ſufficiently known; I mean, the compaſs of the arts and ſciences he muſt take in, *viz.* natural philoſophy, anatomy, botany, chymiſtry, pharmacy, beſides the practical part of medicine. A ſtudent in

phyſic ought alſo to be a good linguiſt, and eſpecially ſhould underſtand the Greek tongue, that he may be able to read the works of thoſe who were certainly the beſt phyſicians that ever wrote; particularly the divine Hippocrates. The books which treat beſt of each of theſe provinces are ſufficiently known, or pointed out by the reſpective maſters in each. There is only one hint I would preſume to give on a ſubject in which I am much a ſtranger, that, as the gay and luxuriant imagination of youth is wonderfully diſpoſed to amuſe itſelf with theories and fanciful hypotheſes, and perhaps in none more than in medical ſtudies; therefor particular caution is to be uſed againſt giving into ſuch fond illuſions, which may entertain the mind, but will in all probability miſlead the practice, and put upon a wrong ſcent, in inveſtigating the intentions of nature in the cure of diſeaſes. — Wherefor, I ſhould reckon that Hippocrates, Sydenham, and thoſe authors who have followed the Baconian method, and given us the hiſtory of diſeaſes, their ſyptoms, and methods of cure, without running looſe into imaginary hypotheſes, the beſt models for the younger ſons of Eſculapius both to ſtudy and imitate.

If your pupil is deſigned for a *merchant*, a thorough knowlege in figures and book-keeping are principally and eſſentially neceſſary. I cannot help thinking too, that chymiſtry and mechanics would be of conſidarable uſe to him; the firſt, to enable him to judge of the powers and compoſitions of natural bodies, or of thoſe ſubjects which may be invented or are improveable for the benefit of life, ſuch as glaſs, ſalts, ſugars, the fermentation of liquors; the compoſition and reſolution of drugs, the mixtures of

metals, and the applications of minerals, ſalts, and other compounds.

The ſecond, *viz.* Mechanics, will qualify him for improving trade and manufactures, either by inventing and improving engines, for performing the work, and facilitating the labour of men, or applying the mechanic powers, in any other manner, to enlage our dominion over nature, and promote the conveniencies of life.

A merchant too ſhould travel as much as any man, in order to ſee the ſtate of different countries, to know their natural commodities, manufactures, and trade, the ſources of their wealth, and the improvement or decay of traffic among them, that he may detect with more certainty the latent cauſes which undermine or advance the intereſts of commerce at home, and conſequently may contribute all his lights and capacity to the promoting them.

When I mention theſe things, I would be underſtood to ſpeak of a merchant of the firſt claſs, who enters upon buſineſs with an handſome capital, and has leiſure and genius to think of ſuch ſubjects: for it would be chimerical to imagine an ordinary trader ſhould find time for ſuch improvements.

If you intend to make *divinity* your buſineſs, I know no better advice, than to deſire you to ſtudy yourſelves and your Bible well; to compare revealed with natural religion; and underſtand the connexion, extent, and uſe of each. It is indeed a weighty one, and includes more knowlege of antient manners and languages, than moſt people are aware of; and a ſtricter attention to ones own ſentiments and conduct than the generality care to give.

If the buſineſs of divines be indeed to inſtruct and reform, and not to tyrannize and impoſe on man-

kind, they had need likewiſe to be well acquainted with thoſe ſubjects they are to practiſe upon, and with the proper methods of addreſſing to them. For ſuch is the turn of the age in which we live, that men will not believe what they cannot underſtand, nor pay any regard to authority which is ſufficiently vouched. Men are grown ſo inquiſitive and ſceptical, that they will ſee with their own eyes, and admit nothing for true without a reaſon. Therefor divines have full room to perſuade and convince, if they can, but they muſt not ſeek to impoſe; and no wiſe man will: for to dogmatize will have no effect on any but fools and children, and only expoſe the dogmatizers to contempt and ridicule.

The more therefor they converſe with men, the more effectually they learn the method of dealing with them. They ſhould ſtudy the foibles and follies of mankind, eſpecially ſuch as grow out of the religious paſſions; not to play upon them, or to make them ſubſervient to the views of ambition, and their particular intereſt, (as has been ſometimes I am afraid too juſtly laid to their charge,) but to rectify them, and render them as harmleſs as poſſible. I think they ſhould particularly ſtudy the cauſes, ſymptoms, and remedies of ſuperſtition, and thoſe vices moſt immediately connected with it. When clergymen are thus qualified, and act in this manner, they will grow again into eſteem, and their office recover its antient dignity and character.—But I have done with particular advices; for I dare not launch out into the depths of any profeſſion.

The deſign of what I have ſaid is to recommend a more extenſive and active plan of education; ſuch a plan as ſhall not teach us languages only but things,

as ſhall not inſtruct us merely in ſome facts and ſpeculative truths, or more abſtruſe principles of a cold and barren philoſophy, but refine and exalt our taſte of truth and nature, unfold and exerciſe the vital ſprings of action, and animate us with an inviolable love and attachment to the ſervice of almighty God, our native country, and our brethren of mankind.

I am perſuaded, ſaid Sophron, that if ſuch a plan of education once took place, we ſhould ſoon ſee a different kind of men coming forth from our learned nurſeries. It would then be no rare thing to find profeſſed ſcholars filling the moſt conſiderable poſts in their country, aſſiſting the counſels, preſiding in the courts, and tranſacting the buſineſs of the nation at home and abroad. We ſhould not then be ſurpriſed to ſee ſuch phenomena as appeared frequently in Greece and Rome, a ſpeculative philoſopher, ſtepping out of his philoſophic character into active life, leading the armies, or governing the ſenates of his country; a ſtudent of letters acting as traveller, merchant, or mechanic; a poet, an orator, or an hiſtorian, quitting his cloſet, and marching, when his country called, in the various capacities of a captain, an admiral, a law giver, a governor of a city or a province. Such characters, in ſhort, as Xenophon, Thucydides, Pericles, Epammondas, Polybius, Brutus, or Cicero, would be more frequent in our days. Whereas we know in what light our modern ſophs and ſcholars are generally regarded. Whatever reputation our learned ſocieties may have acquired for learning, orthodoxy, and inflexible zeal for the conſtitution both of church and ſtate, I am afraid an academic would make but a ſorry merchant, ſtateſman, warrior, or barriſter: I am much miſtaken, if a man of ordinary breeding and knowlege of the

world, would not ſoon run down one of our quainteſt univerſity-orators.

I queſtion, Sophron, ſubjoined Euphranor, whether, though the truth of all your remarks be acknowleged, they will be thought a juſt prejudice againſt any of the prevailing forms of education. For, were they much more perfect than they are, an higher diſcipline than that of rules and forms, and a little head or tongue-knowlege, is neceſſary to form men. Thoſe who ſhine in our courts and ſenates, and have greateſt weight in the City and on the Exchange, have been world-bred, if I may uſe the expreſſion, men practiſed in the affairs, and verſed in the ways of the world.

Therefor, after all the education which is to be had in the ſchools and colleges, I ſuſpect we muſt come at laſt to this concluſion; 'That it is buſi-'neſs and commerce with the world, or experience 'of men and their affairs, which is only to be got 'by converſing and dealing with them, that has 'formed the greateſt men and moſt accompliſhed 'characters in every way, both in antient an modern 'times.'

That this is not to be had without a previous education I grant; but that education which prepares and paves the way moſt effectually to this is certainly the beſt; of which, to the beſt of my knowlege, I have juſt drawn the out-lines, and given you an unfiniſhed imperfect deſign.

Hereupon Euphranor roſe up, and without giving us time to thank him, left us to muſe on what he had ſaid.

DIALOGUE XVIII.

PHILANDER, favouring us the other night with his company, told us, that he had juſt been viſiting the parents of one of his pupils, who was a youth of a fine genius, but of a roving unſettled mind, of ſtrong paſſions, and wonderfully addicted to diverſions of all kinds. They naturally aſked me, continued Philander, concerning his progreſs in his ſtudies, particularly, whether he made any improvement in French. I gave them good hopes in general, from his ſprightly genius and quickneſs of apprehenſion; but added, that there would be occaſion for a little ſeverity and reſtraint on their part, to fix his unſteady mind; — that his pleaſures, if too much indulged, would divert his mind from ſtudy; but that, by prudent managment, his attention might be directed into a nobler channel. I added, that ſome other things were of more conſequence than French; — and that, if they would engage to make a ſedate and ſober Engliſhman of him, I would anſwer for the vivacity and ſpirit of the Frenchman. I found, added Philander, by the whole ſtrain of their diſcourſe, that dear Will was their favourite, whoſe humour muſt not be croſſed, nor his pleaſures too much reſtrained, and that their indulgence would ruin him, if ſome wiſer conduct did not prevent it.

I could not help reflecting, Gentlemen, with regret to the fondneſs of parents, which is, perhaps, as much as any thing, the cauſe of the corruption and ruin of families. But it filled me with a particular indignation to think on the frenzy of the age

with regard to the French language. If children can but talk French prettily, their parents think them ſufficiently accompliſhed. Latin and Greek are dead languages, and therefor they imagine of little uſe, or at beſt only fit for monks and ſcholars,—but quite inſignificant to men of buſineſs. And as to the accompliſhments of the mind, eſpecially thoſe which relate to the inward character and diſpoſition, they think them viſionary qualifications that may perhaps fit a man for ſpeculation, but will never raiſe him in the world, or procure him ſubſtantial returns for the expence of time and money. But certainly Engliſh ſenſe, joined with a Greek or a Roman ſpirit, will go farther to raiſe a character, and give a man penetration in buſineſs, and weight in the world, than all the fluttering accompliſhments of what is called a polite or foreign education. We find however, in the generality of boarding-ſchools, more pains taken about French, than about more ſolid and uſeful improvements.

I am afraid, ſaid Eugenio, the ill-conducted fondneſs of parents to their children, is one of the principal cauſes of the corruption of youth, and one of the moſt dangerous too, as there is none ſo difficult to be cured or corrected. Natural affection is ſo powerful an inſtinct, that I fancy it is with the utmoſt difficulty it can be kept within due bounds. It is withal ſo reaſonable, that it is eaſy for fondneſs and exceſſive indulgence to take ſhelter under ſo amiable a name. Hence all men juſtify that exceſs in themſelves, but are moſt quick ſighted to perceive, and ſevere in condemning the leaſt appearance of it in others. Do not you obſerve, ſays lady Haughty, how my lady Wiſling, teazes every viſitant with the charming ſpirit of her Billy, the ſurpriſing repartees

of her Jockey, the matron-like diſcretion and wiſe remarks of her dear Sophy, how ſhe brings her little favourites into all companies, and directs all the diſcourſe to them, till every one preſent is tired with the impertinence of the mother, and ſtunned with the noiſe of the children. How does her motherly wiſdom ſhew itſelf in the mean while, that ſhe is ſo ſevere upon her neighbour? Why truly in a light no leſs ridiculous, and full as hurtful Her dear little maſter muſt be put in mind of his rank and quality every now and then, becauſe perhaps he might be apt to forget how conſiderable a perſon he is; he muſt have all his titles, and be taught to keep at a great diſtance from his inferiors, and talk to the ſervants with a commanding tone. And pretty miſs muſt know herſelf only by the title of madam, muſt regard no body but ſuch as are dreſſed fine, and be indulged in a ſullen ſilence, or inſolent diſreſpect to thoſe who are not duly ſenſible of her ladyſhip's high diſtinction. How unaccountable is this partiality? Yet, I doubt it is no leſs common. But who will confeſs it? Or, who, that condemns it in others, will correct it in themſelves, or indeed once ſuſpect that poſſibly they may be guilty of it too? Dangerous deluſion this, which inſinuates itſelf ſo eaſily with our natural vanity, and ſelf-love, and unhappy ſource of that fatal conduct in parents of which Philander has ſo juſtly complained! Would parents reflect on the infinite miſchiefs this exceſſive fondneſs produces, the extravagancies it makes children commit even under their eye, the vitious habits it allows to grow to a head, till they become incurable, and the profuſion it occaſions, they would dread it as the moſt dangerous diſtemper with which they can

be infected, and guard againſt the leaſt ſymptoms of it in themſelves.

As to that other frenzy which Philander took notice of, I readily grant, that many parents are apt to ſet too high a value on the French language, and a French education, while they too much under-rate more ſolid accompliſhments. And yet, with Philander's leave, may not I venture to ſay, that as things now go, ſkill in the French language is more uſeful in buſineſs and ordinary converſetion, than either Greek or Latin. This, perhaps, may ſound like treaſon in the learned world, but I am ſure it is none in that of buſineſs. Thoſe learned languages can never be too much prized in themſelves. I reckon them the ſtore-houſes of good-ſenſe and eloquence, and the bulwarks of liberty and virtue; a ſenſe of which can never be loſt, while they are in vogue in a nation. Therefor I do not wonder that ſome modern Goths have been for extirpating thoſe illuſtrious monuments of antiquity, in order to pave the way for that tyranny and barbarity of taſte, which they wanted, but vainly hoped to introduce, while thoſe free and maſterly compoſitions continued to be reliſhed. It is certain theſe refined our taſte when we were barbarous, and we ſtill meaſure the degrees of our improvement by our reſemblance to the models they afford us.

But, will Philander allow me to aſſert, that there are few fortunes to be made now-a-days, by a deep knowlege of Greek or Latin? Scholars they may make us, but rarely, I doubt, men of buſineſs. Now, people that know the world, men who have been converſant in trade and buſineſs themſelves, are more ſolicitous than their children ſhould gain fortunes, than that they ſhould acquire the reputation

of critics, or ſcholars. Therefor, I do not wonder that they are fonder of having them taught languages, be it French, Spaniſh, or Italian, that will fit them for buſineſs, either domeſtic or foreign, and yield immediate gain, than all the Greek and Latin in the world; and chuſe they ſhould be practiſed in the uſe of figures, rather than have them verſed in the ſublimeſt ſciences, which have little or no connexion with the making of eſtates. But, if I muſt ſpeak it out, too many people in low life, who have no fortunes to bear them out, are ambitious of giving their children a learned education, and, by affecting to make them ſcholars, rob the plough and loom of many uſeful hands. By procuring them little exhibitions, or getting them made ſervitors about a college, they put them in a way of picking up a pittance of Greek and Latin, or a few fragments of muſty philoſophy, and then they imagine their ſons adepts in literature; but being able to lead them no farther than the univerſity, the unhappy ſcholars have neither means to puſh their ſtudies there, to a juſt length, nor any opportunity, by a freer commerce with the world elſewhere, to wear off the ruſt, and undo the prejudices ariſing from too narrow an education. To this, among other cauſes, I would aſcribe that race of pedants and bigots who infeſt the world, and eſpecially the ſeats of learning. But, I hope, Gentlemen, you will no ſuſpect me, as if I intended any reflection againſt learning, or the learned languages, which may be of great ſervice to thoſe who know how to make a proper uſe of them. I only apprehend, it is of more conſequence to the public, that the youth ſhould be qualified for being men of buſineſs than ſcholars; and I appeal to experience, and the practice of the world, whether the

common method, taken at boarding-ſchools, and elſewhere, though it ſhould have ſomething of a French turn, be not more effectual for making them ſuch, than a much more learned inſtitution would be.

I muſt confeſs, ſaid Sophron, I like the firſt part of Eugenio's diſcourſe better than the laſt. The inſtances he has given, and the caſe of Philander's pupil, are deplorable, and I doubt too common proofs of the folly and bad effects of parental fondneſs. All parents confeſs the imprudence and danger of it, yet never once fancy they may be guilty of it. Here I perfectly agree with my friend, but I cannot be ſo eaſily induced to exchange old Greek and Roman ore for French tinſel. Perhaps, I may have contracted an odd whimſical kind of taſte for what is antient, and am not ſo well verſed in the value of modern commodities, as thoſe who have ſeen the world, and know how much every thing is worth in the way of loſs and gain. But I cannot help thinking, that the learned languages, as Eugenio calls them, are juſt as fit for forming men of buſineſs, men of the world, as French and Spaniſh can be. I confeſs, I underſtand buſineſs in an extenſive ſenſe, not as confined merely to trade and commerce, but as taking in politics, the conduct of affairs both public and private, the practice of the world; in a word, all kind of dealings or intercourſe with others. An acquaintance with foreign languages may be neceſſary to thoſe merchants, and others, who deal with foreigners, and in a foreign trade, and may be more immediately uſeful to them. A Hamburgh or Spaniſh merchant may find it expedient to ſend their ſons to Germany or Spain, to learn the language of the country; but I am ſtill perſuad-

ed, that a competent ſkill in Greek and Latin, or a thorough acquaintance with thoſe eminent authors, who write in theſe languages; (for I do not mean the mere langages themſelves) would be more effectual to accompliſh them univerſal men of buſineſs, men fit to ſhine in any ſphere, than an equal acquaintance with modern languages, or the finiſhings of a French education. The deepeſt myſteries of civil as well as military prudence, are borrowed from the writings of antiquity. The moſt noted authors were men of buſineſs, practiſed in ſtate affairs, who had ſeen the world, and were either engaged in ſome of its moſt active ſcenes, or had retired from the ſtage after the largeſt experience. Therefor their immortal works contain the richeſt ſtores of knowlege both for the conduct of life, and the management of buſineſs. It is chiefly by Grecian and Roman channels, that we have conveyed to us the beſt monuments of hiſtory and politics, the moſt exalted poetry, the politeſt arts, and trueſt eloquence, ſuch as is beſt calculated both to work upon a popular audience, and to addreſs men of buſineſs and the accuteſt diſcernment. Thoſe who form themſelves upon ſuch models, have the beſt chance to improve and poliſh their taſte, to enrich their minds with the juſteſt obſervations on human life and manners, and gain a habit of wiſdom and ſound judgment in the moſt tickliſh affairs. Beſides, a man who reads the antients with a true reliſh, will catch from their writings a ſenſe of honour, a love of liberty, an elevation above fortune, and a ſpirit and vigour, that will, as much as any one thing, qualify him for buſineſs and life, and fortify him againſt moſt of the ſhocks and diſappointments he may meet with in it. I cannot help thinking, Gentlemen, whatever Eugenio may

ſay to the contrary, who has made a French tour, and is acquainted with their *ſavoir-vivre*, the *art of living*, upon which they pique themſelves ſo much; I ſay, I cannot but think, that Grecian ſenſe and Roman virtue will graft infinitely better upon a Britiſh character, and produce more mature and high-ſpirited accompliſhments, than the moſt refined addreſs of a French education The gravity and reſervedneſs of our character, is not unlike that of the old Roman caſt, which was no friend to ſmoothneſs or fineſſe, yet gave them a weight and edge in buſineſs, which no artifice could command, or cunning ſupply. And our plain good-ſenſe, (if I may boaſt a little) is ſomewhat Athenian, and will, I imagine, be beſt ſharpened, and poliſhed too, by Attic improvements. I grant indeed, that, with ſkill in the French, and other foreign languages, and a little practice in the common forms of buſineſs, the dextrous management of the pen, and uſe of figures, a man may attain an eaſier knack in buſineſs, and more expeditious method of growing rich, than he could do by higher improvements. But if he has formed his mind and genius upon antient models, he will bid fairer, in my opinion, to be more accompliſhed for the higher ſpheres of life; and which is of more conſequence, to be a wiſer and a better man.

I heartily agree with Eugenion, that ſome parents, who cannot afford to give their children a truly liberal education, are highly to blame for attempting to give them a learned one. This is raiſing a thirſt which is not in their power to allay, creating wants which otherwiſe they would not have known, and conſequently, ſubjecting the poor creatures to more miſeries than they were heirs to by the meanneſs of their birth and condition. Beſides, it does not an-

ſwer the end propoſed: for it is like planting weak plants in a barren ſoil and unfriendly climate, where they have neither earth enough to nouriſh and feed them with a ſufficiency of vital ſap, nor ſun to bring forward their fruits to a proper degree of racineſs and perfection. One indeed of an high vigour of genius, may ſhoot up to a very conſiderable figure, notwithſtanding thoſe diſadvantages; but without this, they never riſe to more than underwood, and yield only ſour and miſhapen productions. The nurture and education they obtain, neither form them true ſcholars, nor men of buſineſs, but rank pedants, of narrow principles and affected manners. After all, I am far from condemning the learning modern languages, or any uſeful accompliſhment, that will qualify a man for buſineſs and the world. Only, while we ſhun the imputation of pedantry, I would not have us under-value the truly noble improvements that may be made by a proper ſkill in Greek and Roman languages; nor imagine that a character cannot be raiſed, or an eſtate made, by what I may call antient and learned, as well as modern and foreign, accompliſhments. I am of Philander's opinion, that too great a ſtreſs is laid at boarding-ſchools upon French, and that it is of much more importance to the public and to parents too, to have their ſons made honeſt, uſeful men, than fine gentlemen.

It was obſerved, that Sophron pronounced theſe words with a peculiar emphaſis, though indeed all he had ſaid was with a more than ordinary warmth of ſpirit, which made the company ſmile to ſee the zeal with which he defended his favourite Greek and Latin.

I obſerve, ſaid Conſtant, ſmiling, that this ſeemingly light affair is like to grow a more ſerious one,

and of greater conſequence than I at firſt imagined. We are in a fair way of drawing the antients and moderns into the quarrel, and renewing the old battles that have been fought with ſuch ſharpneſs and obſtinacy in the learned world by many doughty combatants. The pupils of both parties have been mightly concerned for the honour of their reſpective maſters, and fought, I doubt, with more animoſity and courage than wiſdom. Whether they piqued themſelves on the juſtice of their cauſe, or made a point of honour of it, to defend a party, on whoſe ſide they had liſted themſelves, or whom they thought they reſembled moſt in genius and accompliſhments, I ſhall not pretend to determine. But, methinks, there was no need either to ſpoil the antients of their honours to grace the moderns, or to raiſe the character of antiquity upon the ruins of modern times. Genius and virtue are the ſame in all ages, and the production of all climates; and though they may riſe to different heights, or appear in various ſhapes, according to the circumſtances of time and place in which they ſhew themſelves, yet they are neither more nor leſs valuable, for coming ſooner or later. Thoſe fruits are always ſeaſonable, which the various ſeaſons of the world produce, and we muſt judge of their excellency, not by the order of the ſeaſons, or the time of their appearance, but by the richneſs and goodneſs of the fruit. Indeed, I durſt never decide in ſo important a quarrel, and between ſuch fierce and mighty parties. The antients, I truſt, were no mean men in their way; and whatever others think, I believe underſtood their affairs tolerably well;— had a degree of common-ſenſe not inferiour to their neighbours; — and did not want ſeveral op-

portunities of improving it by ſtudy, buſineſs, and the practice of the world. Neither do I queſtion but we moderns, with all our improved wiſdom and experience about us, may learn ſome tolerable good leſſons from theſe our elder brethren.

But, Gentlemen, ſhall we allow nothing for the difference, I mean, the peculiar character of the times, the alteration of manners, and the advantage we have of ſtanding on their ſhoulders, and conſequently extending our views? Different times require different talents; and the ſame maxims of prudence will not perhaps ſuit antient and modern times; which may be owing to the diverſity of circumſtances, or of arts, by which men riſe in the world in different ages. In the beſt times of antient Greece and Rome, men might be, almoſt in every ſenſe, the architects of their own fortune One of an able genius for acting and ſpeaking, had full ſcope to ſtretch it to its utmoſt extent, and created in a manner his own ſphere. A Cato, a Marius, a Cicero, an Ariſtides, were whatever they could make themſelves, and might be whatever they pleaſed. True merit, like a ſolid wedge, forced its way through all difficulties and oppoſition. He who ſignalized himſelf moſt by his capacity, wiſdom or bravery, in war or peace, roſe uppermoſt, and took the ſtation which naturally belonged to them. Thus an honeſt ploughman, if he was a brave fellow, might turn his plough ſhare into a ſword, and march forth at the head of his country's armies A homely plebeian had a chance with the beſt gentlemen to be the firſt magiſtrate of the common-wealth. But times and things are altered. Honeſty and virtue are not now ſuch uſeful talents as they were heretofore. We

have refined much upon antient maxims of prudence, are grown better bred, and infinitely more poliſhed in our manners; we underſtand the world better, and are much more quick-ſighted in affairs of private intereſt. Fraud and flattery are much more hopeful arts than ſincerity and fair-dealing. A proſtitution of honour, and ſervile court to thoſe in power, go farther now-a-days to raiſe a man, than uncorrupted virtue, or the merit of public ſervices. The more one can buſtle and fawn, and the lower he can creep, he will ſoar the higher. This runs through every profeſſion, from the knaviſh ſtateſman, down to the loweſt tool. The phyſician riſes by quackery, the lawyer by chicane, the divine by low adulation, or perhaps ſomething worſe; the dealer, by fraud and cunning, and he often recovers credit, by turning bankrupt. All agree only in one invariable principle of a ſteady love of gain and perfect indifference about the way of coming at it. — Theſe arts, will, I doubt not, be beſt learned by a modiſh foreign education; and to recommend them, they are the moſt expeditious way of growing rich.

But, there is another reaſon why I differ from my friend Sophron, which is, that almoſt every profeſſion is placed now upon quite a different foundation with regard to its particular practice. Therefor, however verſed one may be in antient, he muſt chiefly apply himſelf to modern affairs, that would attain a thorough knowlege in them. He muſt make a particular buſineſs his ſtudy, who would excel in the practice of it. A lawyer muſt ſtudy other laws than thoſe of Athens or Rome. A phyſician muſt read Sydenham or Friend, as much as Hippocrates or Galen, and become acquainted with conſtitutions and climates different from Grecian or Roman. The

modern art of war is in a manner new-modelled; and therefore he who aſpires to be a Marlborough, or a Turinne, muſt ſtudy other models than Xenophon or Caeſar. Trade is carried on in a different method from what it was formerly. An Athenian who coaſted from port to port, and iſland to iſland, and did little elſe but barter commodities, would make a ſorry figure enough, were he to be tranſported into a merchant's compting-houſe, or introduced on the Exchange. To add but one inſtance more, a member of parliament would, I am afraid, be reckoned a declaimer rather than a juſt ſpeaker, were he to harangue a Britiſh ſenate in the flowing figurative ſtyle of Cicero, or the pompous laboured ſtrain of Iſocrates, and might run the riſque of being ſometimes called to ſpeak to the point. It will little avail him to know the orders or laws of an Athenian or Roman ſenate. He muſt ſtudy the conſtitution of his own country, the forms of the two houſes, and imitate the beſt models in each. Were a wiſe antient therefor, to riſe up again in our days, it would be ſome time before he could comprend our manners and ways of reaſoning, ſo different from his own; he would take time to look about him, to meaſure his ground, and weigh his own talents. He would examine what kind of creatures he had to do with, ſtudy our government and laws, and the genius of our affairs. He would then proportion his addreſs the exigencies of affairs, and lay aſide his former maxims, if inconſiſtent with theſe. Without ſuch a previous courſe of ſtudy and diſcipline, he would certainly go very aukwardly to work, and with all his wiſdom play the fool moſt egregiouſly.

Therefor, as among the antients, a perfect knowlege of the buſineſs of affairs in which the were en-

gaged, was a qualification requiſite to thoſe who would excel in what they undertook; ſo I believe modern affairs, and modern forms and languages muſt be well underſtood, by thoſe who want to riſe to any thing conſiderable, or are ſolicitous either about making or enlarging a fortune. I hope none of you, Gentlemen, will ſuſpect me of being an admirer of French accompliſhments, eſpecially of that verſality of manners, or rather polite ſervility, in which they glory; I hate knavery, let it wear ever ſo ſmooth or ſupple a countenance, and deſpiſe chains though they may be gilded, nor do I imagine their airy language of ſuch conſequence to us: but I think the generality of parents ſhould be more concerned to make their children men of buſineſs than ſcholars. For we are ſufficiently ſtocked with lazy learned drones, but can never be over-ſtocked with men of ability for the active ſcenes of life, who ſhall, in every condition, dare to be honeſt, and ſcorn to be ſlaves; whether then the pupils of the antients, or of the moderns, have the beſt chance to be duly formed for active, uſeful life, I leave it to you to judge.

Whatever raillery, ſaid Hiero, our friend has mixed with his reaſoning I can eaſily perceive, by the more ſerious part of his diſcourſe, that he inclines towards a modern education, or at leaſt thinks it the beſt for forming men of buſineſs, and the readieſt way to make a fortune. But allow me to aſk you, Gentlemen; is the main purpoſe of education to make us able and rich, or wiſe and good men? Indeed I always thought that its principal aim was to make us good creatures in our kind, honeſt, ſocial, and humane; — that affairs of ſcience, of language, nay, and fortune too, were of inferior concern; — and

that inſtruction in theſe was ſubordinate to that primary diſcipline of humanizing us. Perhaps this is an odd unfaſhionable way of thinking in an age, as Conſtant obſerved, ſo refined in manners and policy. But I will tell you plainly, Gentlemen, what led me into ſuch a ſingular train of thought. I had got a notion in my head, that a benevolent heart gives a man more pleaſure than a learned head, and a rich ſtock of goodneſs a better treaſure than a great eſtate. And that it is of more conſequence to know how to uſe a fortune right, than how to acquire it. I thought it more immediately concerned us as men, as creatures endued with reaſon, and various affections and paſſions, which are ſo frequently the cauſes of our happineſs or miſery; I ſay, more immediately concerned us to underſtand thoſe private intereſts, and manage them well, than to be cumbered about a great deal of ſuperfluous knowlege and buſineſs, which encreaſes our care more than our pleaſure. In ſhort, I fancied that to live well, imported ſomething higher than to make good meals, or live deliciouſly, and to learn this art, if it is any how to be learned, is more eſſential to our happineſs than other we can poſſibly acquire. Is education neceſſary to learn every other art and profeſſion, but no inſtruction, no previous diſcipline required to attain a juſt knowlege in this fundamental art, this leading profeſſion? But every body, perhaps, truſts to his own good-ſenſe for the learning this. 'Let us once 'have wherewithal to live, and we ſhall know how 'to do it in a right manner; teach us how to get 'the fortune, and no fear but we ſhall wear it with 'a good grace.' Many have a fortune made to their hands, and need no addition to their power. What muſt ſuch do? Have they nothing to learn,

no characters to accompliſh? They have no need to ſtudy to be rich and great: for they are theſe already. But it imports them much to be wiſe, and juſt, and good. It is of great conſequence to the world, that they uſe their power with mildneſs and equity, and diſtribute their wealth with diſcretion and generoſity. But does not this depend on their having been taught the great original art, on having gone through the preparatory diſcipline of humanity? And ſhall this art be confined to the rich and mighty? Are not all, high and low, rich and poor, equally and alike concerned to learn to be virtuous and happy? Where then is this art taught? What maſters muſt we uſe to learn it? What boarding-ſchools, academies, or colleges, profeſs to teach it? Will the learning to dance, to fence, to talk French, or Latin, to manage the great horſe, to figure well, or any other pieces of gentleman-like education, accompliſh us in the firſt and ſupreme art? Here then, Gentlemen, I ſtick. Did this enter chiefly into your compariſon of antient and modern times? Or did you inform us, which maſters would anſwer our purpoſe beſt? I beg leave to know; for perhaps I have forgot how you reaſoned.

Here Hiero pauſed, and looked round the company ſtedfaſtly, waiting for an anſwer; but when he found none of them diſpoſed to give him any, he thus went on.

I am ſurpriſed, Gentlemen, that ſuch queſtions ſo ſeldom enter into this ſort of enquiries, or indeed into the affair of education at all. It grieves me exceedingly, that the generality of parents are ſo little concerned about this main point. And if they are indifferent about it, how ſhould maſters mind it? I remember indeed that Sophron recommended the an-

tients as the beſt teachers of virtue and good morals; but I thought it was only in a ſubordinate view, as theſe qualified us for affairs, or what we commonly call buſineſs. I agree with him, that, in this view, they are the moſt valuable maſters; but I would add likewiſe, that they are the beſt maſters of life, in that primary and more comprehenſive ſenſe which I mentioned: I mean, that none are comparable to them for forming the mind and manners. I will readily aſſent to Conſtant, that they cannot teach us modern affairs, or modern arts, which depend on circumſtances to which the antients were ſtrangers; but even he ſeemed to allow, that full as much purity, truth, and genuine ſimplicity of manners, was to be imbibed from antient, as from modern models: and theſe are qualities, in my opinion, that far out-ſhine all other accompliſhments, becauſe any fortune or condition of life is eaſy and tolerable with them, and none can be happy without them.

There are two or three antients, to whom I know none ſuperior, hardly any equal among the moderns, as moral inſtructors, or practical teachers of virtue. One of them is no leſs a perſon than a Roman emperor, better known by his philoſophical than his imperial capacity; whoſe principles are ſo ſublime, and his maxims of virtue ſo ſtupendiouſly great and commanding, that no man can enter into his ſoliloquies without becoming a greater and a better man, a creature more elevated above the world, and more enlarged in his affections to human-kind, and the whole of things. Another is the good-natured Plutarch; whoſe lives, ſetting aſide his other works, I eſteem the richeſt treaſure of virtue, and civil as well as military prudence, of any other uninſpired book, either antient,

or modern. They afford the moſt inſtructive and intereſting models, by which to correct and improve our lives. By converſing with thoſe great men, and repaſſing with them thoſe ſcenes of action in which they have been engaged, we have ſomething of their ſpirit transfuſed into us, and are animated by their virtues, with a noble kind of emulation. We ſee what ſort of private or domeſtic culture formed them for public life, and, by their conduct and fortunes, are moſt ſenſibly taught how to regulate and conduct our own. Another antient I ſhall name is the amiable Arrian, who has tranſmitted to us the philoſophy of his great maſter in the moſt ſimple, manly, and nervous ſtyle and manner; whoſe philoſophical memoirs contain the richeſt ſtores of a ſound and ſublime philoſophy, and cannot fail of improving the heart, while they enlighten the mind. Let Xenophon's admirable memoirs of Socrates, which are in the ſame exalted taſte, be joined, and I can add nothing higher. I could, indeed, enumerate ſome others among the antients, whoſe works have the nobleſt tendency to inſpire the mind with the juſteſt principles, and accompliſh the character, let the ſphere of life be what it will in which one is placed. But this were to go over the moſt of them; and you, Gentlemen, will eaſily excuſe me, as you are acquainted with them already. I am perſuaded all of you will join with me in acknowleging, that by converſing daily with the illuſtrious dead, by continually ſtudying Greek and Roman models, we ſhall bid faireſt for attaining a juſt ſenſe of what is of real importance in life, and what not; learn what we owe ourſelves and others, and the beſt methods of correcting ourſelves and others, and regulating our

paſſions, and the trueſt art of enjoying life, and deſpiſing death. Now, for my part, I do not know any impovements equal to theſe; nor can I think, that either the lighter accompliſhents of talking French, dancing or dreſſing well, and behaving with a genteel eaſineſs and aſſurance in company; or the more ſubſtantial Engliſh talents of addreſs in buſineſs, and the expeditious art of making a fortune, all which have their proper weight; are to be laid in the balance againſt thoſe ſublimer and more extenſive accompliſhments of living like men and citizens of the world. Therefor, Gentlemen, I ſhall always give the preference to the latter: and conſequently thoſe maſters, who inſtitute us therein moſt effectually ought to be higheſt in our eſteem.

Philander obſerving that Hiero had done, ſaid, I am glad, Gentlemen, that the trifling ſtory of my pupil has engaged you in ſuch an entertaining debate. I hope that, notwithſtanding the diverſity of ſentiments you have ſhown on the ſubject, the difference may be eaſily made up between you. People will, no doubt, fall into that track of education, which their own or their parents views and circumſtances in life naturally point out to them. But, if they mean to accompliſh themſelves in the moſt perfect manner, either as men, or men of buſineſs, I mean in the leargeſt ſenſe, I ſhould moſt approve of that method which joins together both antient and modern knowlege and improvements. A juſt acquaintance with the antients is undoubtedly a noble foundation; I do not ſay it is the only one, for preparing a man for active life in any ſphere, whether public or private. So far am I from agreeing with Eugenio, that it may make us ſcholars, but ſeldom or never men of buſineſs, that, on the contrary, I

cannot help thinking it neceſſary to finiſh us even in this character, or, at leaſt, that none can make a figure in the great world equal to thoſe, who, to their knowlege of modern times and affairs, add a thorough acquaintance with antient ones. Times and manners are not, I believe, ſo much altered, as to make any conſiderable change in the maxims of civil and political prudence. For all Conſtant has ſaid to the contrary, to me antient wiſdom and modern are the ſame. The eſſential rules of life and right conduct are invariable. Government depends on the ſame principles, and varies from like cauſes now-a-days, that it did formerly. Little ſtates are greater ones in miniature, and cities of ſmall trade produce a difference of intereſts, and changes in the balance not unlike thoſe in the greateſt. The oppoſition of intereſts, and revolutions of property, which happen in leſſer communities, give riſe to a diverſity of conduct and character, that will ſhew men as truly and as variouſly, as thoſe in larger communities. The animal is the ſame in all ages; his wants and paſſions are the ſame; and, though they may run in wider or narrower channels, they are fed and influenced by the ſame cauſes, and ſubject to the ſame accidents and changes: by ſeeing, therefor, what he was, and how he acted formerly, we know what he will be, and how he will act in like circumſtances; by conſidering what accidents or cauſes forwarded or hindred his deſigns, we can gueſs, with ſtrong probability, what he is to expect from a like ſeries of events, and what kind of meaſures will beſt anſwer to ſuch a conjuncture. Nay, I imagine the compariſon, or joint view of antient and modern times and manners, will give us a more per-

fect knowlege of human affairs, than the view of either of them a-part. They will reflect light one upon the other; the diverſity that ſubſiſts between them, will ſuggeſt more diſtinctly the cauſes of the revolutions that happened in each, and the knowlege of the clearer ſprings, which have influenced the affair of one period, will help us to trace out the darker and more uncertain ones which govern the other. In comparing, for inſtance, an antient republic, ſuppoſe the Athenian, with the city of London, which is a ſort of commonwealth by itſelf, we may diſcern many ſimilar circumſtances in trade, government, policy, commerce with foreigners, and freedom of intercourſe among the different ranks of people, and other cuſtoms, which produce a pretty great reſemblance of manners in the citizens of Athens and London. Thus, we can eaſily account for that inexhauſted variety of character, love of liberty, of ſports and diverſions delight in news and politics, cluſtering together, ingenuity, wit, univerſal ſmattering in arts and ſciences, and freedom of ſpeech, eſpecially in matters of ſtate, which ſeem to be peculiar to, and characteriſtical of both people. Yet, from ſome diſtinguiſhing circumſtances in their government, trade, religion, and policy, we can find conſiderable differences reſulting, ſufficient to denominate them a very diſtinct people. Politicians, and obſervers of human nature might, from ſuch compariſons of the reſemblances or differences of manners, and the cauſes of each, deduce many proper reflections for their information. By this means they will learn to conduct public affairs with more addreſs, underſtand better the hinges upon which they turn, be able to reform the old, or introduce new and beneficial regulations, and know how to deal with mankind in a more inſi-

nuating and ſucceſsful manner. — I doubt not but many may be found among us, who, by the force of their own good ſenſe, and long practice and experience in affairs, unaided by any knowlege in antiquity, are able to manage the moſt important affairs, and, by the dint of pure merit, raiſe themſelves to the moſt exalted ſtations: but I cannot help thinking, that theſe very men, had they been as deeply verſed in antient, as in modern times and manners, would have far tranſcended themſelves, and roſe to ſtupendous heights of capacity and merit in their reſpective ways.

If our nobility and gentry ſhine ſo eminently in our higheſt aſſemblies, by virtue of their natural parts, improved only in the common courſe of a lame education, by a large commerce with the world and practice in buſineſs, what prodigies muſt they have appeared, had they formed themſelves upon the beſt models of antiquity, and enlarged their minds by a more extenſive view of the hiſtory of antient times and manners. One thing may be ſaid by the by, to the honour of antiquity, in contradiſtinction, perhaps, to modern times; that *good ſenſe* has the aſcendant in the works of the former, and *learning* in thoſe of the latter: the firſt owe more to genius, and the knowlege of life; the laſt to books, and the force of culture. The former kind of works may be compared to plants ſet in natural ſoils, and ſuch as are proper for them which are vigorous and healthy, and have all the genuine height of taſte; whereas works of pure learning are like thoſe forced up in hot beds, which riſe faſt, but are ſickly, and taſte of the uncleanly aſſiſtance to their growth, and therefor never give the true reliſh and delight. This, if true, ſhews that it may be dan-

gerous to follow any model too closely, and not to give sufficient play to natural genius; and, as a confirmation of this, Constant tells us, that an imitator of Isocrates or Cicero would be accounted a mere declaimer now-a-days. I admit, that some of Cicero's popular harangues are declamations; but then we must remember, that they were addressed to a people somewhat rude, illiterate, and phlegmatic, whose passions were to be raised, their minds inflamed by all the arts of popular pathetic oratory: but we find him, for the most part, reasoning in a different strain in his addresses to the senate, and talking much like a statesman and man of business; and we all know, that the illustrious Greek, whom he endeavoured to imitate and rival, though he spoke to a giddy tumultuous populace, a populace indeed of a finer strain of sense than ordinary, and practised in affairs; I say, we are well aware, that he still continues a model of the chastest, most nervous, and expressive eloquence, equally fit for the bar or the senate. — Accordingly, we see that those speakers among us, who have formed themselves upon such models, have shone, and still shine in our senates, the most finished patterns of the sublimest, and most powerful eloquence.

And we need not look far back in the history of our times, to be convinced, that those have been the most perfect characters, the best formed for action, as well as contemplation, who have borrowed largely from antiquity, and added the knowlege of the scholar, to the accomplishments of the gentleman. Immediately a whole train of worthies croud upon us; the Bacons, the Raleighs, the Sidneys, the Harringtons, the Temples, the Cowpers, the Sommersets, the Talbots, the Shaftsburys, men that arose as the

glories of their own, and will continue lights to all future times. Theſe men rifled the moſt precious ſtores of antiquity, in order to furniſh themſelves with uſeful facts, to illuſtrate, or confirm their obſervations; they ſurveyed human nature in every point of light, looked round the different genius's of antient and modern governments, ſcanned the manners and wide connections of the kingdoms and nations, and by tracing the ſeveral periods and revolutions of human affairs, linked the hiſtories of remoteſt times, and joined the experience of the antient and modern world. Thoſe, who are formed for leſs diſtinguiſhed ſpheres in life, and whoſe fortune and buſineſs will ſcarce admit of ſuch comprehenſive ſtudies, may draw ſeveral uſeful improvements from a more moderate acquaintance with antiquity: though they ſhould not have any maſtery in the learned languages, they may, in ſome meaſure, ſupply the defect by the beſt tranſlations; and by means of theſe, they may form no mean taſte, and improve themſelves with great advantage for private or ſocial, and active life. It is true, the times are in many circumſtances changed; war, and trade, and politics, are, perhaps, upon a different footing in ſeveral reſpects; but be find, notwithſtanding, that ſome of the beſt captains in modern times have thought a Xenophon, a Polibius, a Caeſar, no improper companions to make a campaign with them, nay, have confeſſed their obligations to them in ſome very important inſtances. And whatever difference there may be in the ſtrain of modern politics from antient, I cannot help thinking, that the hiſtory of former ages will be, to every judicious ſtateſman, an inexhauſted quarry, whence he may fetch the moſt uſeful maxims for the conduct of affairs. Such books,

as the Letters of Cicero, or the Orations of Demoſthenes, will ſerve as the rich repoſitories of civil prudence, give him a deep inſight into human nature, and teach him, in a practical way, the trueſt art of addreſſing to the different tempers and paſſions of men. But as to affairs of trade, I allow, that was ſcarce reduced to a ſyſtem, or art; and as we have no books left us on the ſubject, we cannot expect, that the antients ſhould be our inſtructor how to keep our books, or manage ſtocks in Exchange-Alley. After all, I believe, none of us will make any diſpute of what Hiero has, I think, aſſerted with ſo much juſtice, that it is of much greater importance to us, and to ſociety, to be qualified to act our parts as men, as reaſonable and political creatures, than as members of a particular profeſſion or employment. It is a matter of higher, infinitely higher concern to us, to make a right eſtimate of human life, and aſcertain the juſt value and importance of thoſe things, that are generally eſteemed and ſought after in it, than to underſtand all languages and ſciences, antient and modern, or the moſt expeditious arts of amaſſing wealth, or riſing to honour. The fundamental, the truly divine art, as Hiero has ſhown, is to live; whatever language, diſcipline, or education teaches this moſt ſucceſsfully, is the beſt, and ought to be principally ſtudied and cultivated: if any ſchools or colleges profeſs to teach any ſecondary arts, while they neglect this primary and moſt uſeful one, the greater parade they make of languages or ſcience, they are ſo much the more impoſing and pernicious; thoſe, on the other hand, are of higheſt moment, and ought to be ſo particularly in the opinion of all parents, who wiſh to ſee their children bleſſings and ornaments to ſociety; thoſe, I ſay, which

teach every inferior art and accompliſhment, in ſubordination to the *one thing needful*, and always with a principal view to it.

DIALOGUE XIX.

I SUPPOSE, Gentlemen, ſaid Eugenio, you remember we have ſtill an important branch of culture to conſider, which conſiſts in 'rectifying 'thoſe vicious habits, which youth have contracted, 'by means of a bad education, or a fatal conjunc-'ture of unlucky accidents.' This, I think, you called the *ſecondary* or *ſanatory* part of education, which comes in as *ſubſidiary* to the other. And indeed it ſeems to be very neceſſary to take it into conſideration. For, fall upon what method you will, either of *inſtruction* or *exerciſe*, be it ever ſo rational, of directing the paſſions, and forming the manners of youth, the various riſques which children run from company, ill advice, or example, and many other accidents, while they neither are, nor can be under the eye and conduct of their parents or teachers; I ſay, theſe will often be the occaſions of debauching their taſte and morals, in ſpite of all the ſkill uſed to make, or keep them virtuous. And ſome diſpoſitions, doubtleſs, are very untoward, even antecedent to culture, and before they come into the hands of maſters. To weed thoſe out, or, if that be impoſſible, to redreſs, and give them a ſafe and innocent turn, is a matter of no ſmall difficulty, and yet of the greateſt importance.

What method then, Gentlemen, would you adviſe to take, in order to awaken a lazy, and reclaim a vitious diſpoſition? How would you undo bad

habits, or cure diſorders, that have got faſt hold of the conſtitution, and will not be baffled by any tranſient application or correction? How, for inſtance, would you open and dilate a ſelfiſh, contracted turn of mind? How tame the haughty and imperious, govern the paſſionate, fix the giddy, inſpirit the timorours, exalt the effeminate, ſooth the peeviſh and ſullen into good humour, and rectify the other diſorders which are incident to youth? Such cures I take to be the maſter-ſtrokes of education, which require the bold and ſkilful hand of an experienced practitioner. Of theſe I would gladly hear you treat.

How Eugenio loves to puzzle people with his queſtions! ſaid Hiero: in order to ſatisfy them, muſt we aſſume the character of ſpiritual doctors, and give receipts for mental diſorders? What kind of phyſic can we preſcribe in moral caſes, or what practce can we be ſuppoſed to have had in the art, which may entitle us to undertake in ſo delicate a profeſſion? I believe we may, with full as much juſtice, apply here what an old maſter in the other way uſed to ſay; 'That the art is long, experience doubtful, 'and judgment difficult:' Therefor I would remit our friends to thoſe profeſſed maſters in this medical way, who have given us many wholeſome preſcriptions for the cure of thoſe conſtitutional ailments. Many are the doctors, philoſophers, and divines, angelic, ſeraphic, and caſuiſtic, who have laboured in this art, and left us long and laborious ſyſtems of ſpiritual medicines, in which the diſorders of human minds, with their reſpective methods of cure, are ſtated and ranged in order. Let our friend peruſe theſe, and he will hardly meet with any caſe ſo anomalous and extraordinary, but he will find there,

with its receipt annexed to it, the number of the ingredients ſpecified, the doſe, and manner of taking it fairly aſſigned. But might it not argue more preſumption than wiſdom in us, to undertake the taſk, after ſo many able heads have deduced the principles of the art, and eſtabliſhed the forms of practice?

I do not deſire, replied Eugenio, a complete ſyſtem of this healing art, which would, perhaps, be too arduous an enterprize for ſtudents only, or any ſingle man to undertake, and would, after all, be only a collection of preſcriptions given by different practitioners: But I would be glad to hear a few of the eaſieſt and moſt general rules of practice in ordinary caſes.

For my part, replied Hiero, I do not pretend to judge, either what the moſt ordinary caſes are, or which are the methods of cure beſt adapted to them. Only among the antients, the ſtoics ſeem to have been the moſt avowed maſters of the healing art, and to have left us the greateſt number of receipts for the moſt noted diſorders incident to the mind. The regimen, indeed, which they preſcribed, was ſomewhat ſevere, and their operations were chiefly in the way of amputation. But they went thoroughly to work; and could their rules have been put in practice, they muſt have plucked up the diſeaſe by the roots; for, according to them, our diſtempers aroſe from our paſſions, moſt of which they accounted violent and unnatural perturbations, that ſhook the whole frame, and diſturbed the free exerciſe of reaſon, or the governing powers. They did not, as ſome ſuppoſe, exclude or deny the cool deſires and affections of our nature, friendſhip, a rational love of one's family, city, country, and the like; nor did they pretend to convert their good man

in an unfeeling ſtatue; but all thoſe motions and feelings of our minds, which take the ſtart of reaſon, or are accompanied with commotion in the animal ſyſtem, as the paſſions are, they ſeemed to think vicious, and incompatible with the character of their wiſe man; therefor root out the paſſions, ſaid they, and the diſeaſes muſt follow of courſe. Anger was unbecoming their wiſe man; ſorrow was womaniſh; pity rendered his happineſs precarious; fear was mean-ſpirited and daſtardly; expel them, therefor, and all the like ſort, and all will be well within. If this expedient failed, there was another behind. They ſaid, there was nothing good or ill in any external event, which could befal a man; — that neither the acquiſition or loſs of any thing, but what is ſtrictly our own, *viz.* our virtue, deſerves to be called either gain or loſs; — that the good or ill of thoſe things depended entirely on our opinion, or prepoſſeſſion concerning them. — Therefor, remove the opinion, and the paſſion founded upon it, will withdraw of courſe. Thus pain, diſgrace, poverty, ſervitude, the loſs of friends, *&c.* were no ills; and conſequently the wiſe man neither dreaded them, nor ſuffered by them: Beſides, let them be what they would, they were linked with the fatal chain of things, and neceſſary for the good of the whole; therefor, ſhould thoſe accidents, in ſpite of all his philoſophy, appear little inconveniencies, yet who could chuſe but ſubmit to a private, and therefor petty diſadvatage, for the ſake of ſuch an extenſive good, as the order and harmony of the univerſal ſyſtem?

Another ſect of philoſophers preſcribed after a different manner: they ſtuck to common feelings, and called every thing by its vulgar name: they allowed pain to be an evil, and pleaſure to be a good; wealth,

power, health, and the like, they thought good and deſirable things, and the want of them real evils. They were not for extinguiſhing, but moderating our paſſions; all the diſtemper lay, as they thought, in the exceſs or defect of theſe; therefor their recipe, or rather ſpecific, for the cure of all diſeaſes, was, to guard againſt all extremes, and to obſerve the due mean, which lay at an equal diſtance from thoſe on either ſide *. Accordingly they accurately ſtated the boundaries, and defined the extremes, that we might paſs ſecure between thoſe dangerous rocks. Thus Fortitude, the golden mean, has on the one ſide *cowardice*, on the other *fool-hardineſs*: Liberality has *profuſion* and *parſimony* for its extremes, and ſo of the reſt. Avoid ſplitting on thoſe rocks, and follow nature, which leads to the juſt mean, and your conſtitution will purge off all vicious humours, and become ſerene and happy; only remember, if nature lean too ſtrongly to one of the extremes, to bend it as much as poſſible the contrary way, and inure it to ſuitable exerciſes, till an habit be formed.

Another tribe of philoſophers talk in a more particular and refined ſtrain: they give us a threefold diviſion of the ſoul, *viz.* the rational part, the iraſcible, and the appetitive, or concupiſcible. All diſeaſes, they tell us, ariſe from the diſcord or diſagreement of theſe parts among themſelves, or from the exceſs and diſproportion of any part above, or beſide the meaſure it ought to hold, with regard to the reſt; therefor they preſcribe harmony, or the concord of the ſeveral parts with each other, and the fit adjuſtment of each of the whole, as the true method of

* Vide Ariſt. Ethic. ad Nicomach.

cure: ſtill more particularly, they reduce all mental diſorders to theſe two claſſes; firſt, thoſe of downright wickedneſs or depravity; ſecondly, thoſe of ignorance *. The former reſemble formed diſeaſes in the body, which threaten its deſtruction; the latter they compare to ſuch things as render it leſs beautiful and ſhapely, as exceſſive corpulence, clumſineſs, and the like. The laſt are cured by exerciſe, and the gymnaſtic art, and the firſt by medicine. In like manner, of the diſeaſes of the mind: thoſe, which belong to the former claſs, as injuſtice, cowardice, cruelty, are cured by puniſhment or correction, the diſtributive part of juſtice; and thoſe of the latter, by inſtruction and philoſophy, that true muſic, which at once perſuades the mind, and harmonizes it †. Sometimes they talk of purging the ſoul of wrong opinions by admonition, reproof, and confutation; and of vicious paſſions, by ſubduing the ſenſitive part; allowing the preſiding or rational power to direct, and furniſh proper exerciſe and nouriſhment to each faculty, by which the mind will be in a condition to caſt off every noxious mixture. This philoſophy was much converſant with beauty and eloquence of every kind; and therefor tended rather to nouriſh, than to quaſh, the natural enthuſiaſm of the mind; and, of courſe to fill it with high and florid deſires, which are no friends to that internal harmony and freedom, that are the health of the ſoul, and conſtitute the very being of virtue.

A leſs refined ſect of philoſophers took a ſhorter method of attaining their point: they reckoned it the moſt effectual way of allaying a violent or craving paſſion, to indulge it, and therefor, inſtead of abſtinence, reſtraint, and the other mortifying rules,

* Vide Plat. Sophiſt. Polit. & Tim. † Vide Tim. Lucr.

preſcribed by the budge-doctors of the Stoic fur, they recommend the gratification of every paſſion, that happens to be uppermoſt; above all, an acute ſenſe and high reliſh of every ſenſual pleaſure; ſtill however in a conſiſtency with that indolence of body, and tranquillity of mind, in which they placed the ſupreme felicity of man *. In order to obtain this indolent ſerenity, they propoſed indeed to baniſh all fears, eſpecially of the religious kind, all exceſſive paſſions, and particularly thoſe that would draw us too much out of ourſelves, and intereſt us in romantic views and concerns about the good of others.

Our modern doctors have, according to their different tempers, ſtudies, or intereſts, followed the practice of one or other of thoſe ſects. Thoſe of a ſevere and ſteady caſt, and who are chiefly ſtruck with the awful and ſublime in life, have entertained high notions of the diſintereſtedneſs and divinity of human virtue, and talked much of heroic zeal, heroic indignation, a noble concern for the rights and liberties of their country and mankind, and a certain apathy and extinction of the private and perſonal paſſions, or an independence of mind on the events of life, as the principal ingredients of a virtuous character, and the only means of perfect health, and a philoſophic calm.

Others of a ſofter turn, and more converſant with the world, or perhaps more engaged in action, have thought an independency of fortune, with a moderate uſe of its goods, and ſteering the paſſions within the extremes, and as near the mean or ſtandard of nature as poſſible, the moſt probable receipt for health of mind, and the contented enjoyment of ourſelves.

* Vid. Cicer. de Finibus, lib. i. et paſſim.

Again, your men of a fine imagination, and who live at a diſtance from the buſy ſcene, being caught with the beauties of nature, the charms of converſation, friendſhip, and the amiable decencies of private life, recommended contemplation, joined with company, the diſcreet purſuit of beauty in its ſeveral ſubjects, and an even and harmonious tenour of affection, eſpecially of the ſocial kind, as the likelieſt means to chaſe away the diſorders of the mind, and reſtore inward compoſure.

Your gentlemen of pleaſure profeſs to follow their indolent maſter's ſteps, and according to their ſeveral taſtes and circumſtances, purſue pleaſure through its various windings, and be the ways ever ſo different, all of them hope to reach the place of her abode at length, and to obtain the cure of their paſſions, by a full indulgence of them.

Some of a melancholy and abſtracted turn, or who have met with diſappointments in life, have thought an entire ſequeſtration from ſociety; and contemplation, joined with faſting, and other pious ſeverities, the only infallible receipt for ſpiritual maladies, and therefor have quitted the world, in order to eſcape the corruptions of it.

Others, of a no leſs abſtracted, but more ſober and devout caſt, have had recourſe to the exerciſes of devotion, as the true medicine of the ſoul; and though they have not retired from the world into cells and deſarts, have renounced its pleaſures, and practiſed every method of ſelf denial and mortification, to attain that diſengagement from the world, and purity of heart and manners in which they place the ſum and ſubſtance of virtue.

This, as far as I can recollect, is a ſhort, but I confeſs an imperfect ſketch of the method of practice

that has been moſt in vogue in different ages of the world, which I do not pretend to add to, or improve, but leave Eugenio and you, Gentlemen, to make the beſt uſe of you can. Only I believe, after this theory of the art, a great deal muſt be left to the prudence of the patients, or their phyſicians, to ſelect the proper remedies, and apply them in the beſt manner to their reſpective caſes. And how this is to be managed, I leave to your conſideration. I am afraid, ſaid Eugenio, that the account which Hiero has been ſo good as to give us of the Stoic, Peripatetic, Platonic, and other ſyſtems of antient or modern philoſophers, cannot properly be called their method of curing the diſorders of the mind. Their ſeveral ſyſtems of philoſophy ſeem rather deſigned to ſhew us what is the ſound and healthful ſtate of the mind, and what is to be accounted diſeaſe and diſorder, than how one is to be preſerved, or the other cured.

The uſual deſignation, replied Hiero, which the antients gave philoſophy, was the *medicine* of the mind. Their different ſchemes were ſo many *noſtrums* or receipts for attaining to, or preſerving that ſound or perfect ſtate, in which they thought their chief good conſiſted; and in the body of their philoſophy you have always engroſſed particular maxims or rules for that purpoſe, ſuch as thoſe I mentioned under the reſpective ſyſtems. Some of them indeed, as the Epicureans, were little ſolicitous about preſcriptions or exact rules; yet they thought the expulſion of ſuperſtition, of religious panics, and other methods of controul, neceſſary to introduce that calm indolent ſtate, which they principally ſought. Hear the opinion of a great philoſopher concerning

the light in which philoſophy appeared to its admirers; *Cultura autem animi philoſophia eſt: hæc extrahit vitia radicitus, et præparat animos ad ſatus accipiendos; eaque mandat his, et, ut ita dicam, ſerit, quæ adulta fructus uberrimos ferant.* Cic. Tuſc. Diſp. lib. 2.

We are obliged to Hiero, ſubjoined Conſtant, for the detail he has given us of the ſeveral methods of practice which have been followed by our ſpiritual doctors, antient and modern. I wiſh thoſe ingenious practitioners he has mentioned, had given us an exact and faithful regiſter, of the ſeveral moral diſorders which are incident to mankind, their various ſpecies, cauſes, ſymptoms, and revolutions; from which we might more eaſily have deduced a juſt theory of this medical art, and a ſound method of practice. Some of them have indeed left us beautiful, but general declamations, on the nature and effects of certain vices, and given ſubtile definitions, and minute diviſions of the paſſions: but to aſcertain the eſſential characters and diſtinct ſpecies of the leading paſſions; to trace thoſe up to their reſpective ſources, in the conſtitution, exerciſes, ſtudies, fortunes, education, opinions, friendſhips, and other circumſtances of the patients; to inveſtigate what changes or criſes they undergo; how they are interwoven one with the other; and what is their mutual influence upon each other; and in conſequence of this, and an accurate detail of the ſymptoms, to judge of the intentions of nature as to the cure; I ſay, this method has been but little followed.

Yet ſuch a pathology muſt ſerve as a baſis, on which to erect the whole ſuperſtructure of our moral medicine, if we wiſh to ſee it reduced to a regular and complete art. And this is a deſideratum,

which ſtill remains to be ſupplied by ſome able connoiſſeur in human nature, who, to a comprehenſive genius, muſt join a large obſervation and experience of the ways and characters of men.

The ſame blunder is often committed with regard to this inward and more ſubtile practice, by its avowed profeſſors, which we ſee ignorant practitioners of medicine fall into, in treating the outward conſtitution of their patients. If they are entruſted with the cure of a particular diſorder, which has ſeized the eye, ſuppoſe, the head, or any other part, but has ariſen perhaps from a bad habit or ſtate of the whole body, what is their method? Like truly quackiſh ſymptomatical doctors, they adminiſter ſome trifling medicines, or preſcribe ſome lenitive to repreſs and palliate, but not to extirpate the diſtemper: the conſequence is, that they retard its progreſs, and prevent it from coming ſo ſoon to an head; or inſtead of removing the morbic matter, force even the ſounder parts to ſupply nouriſhment to the diſeaſe, or, perhaps, make a revulſion of the humours to another more dangerous part; and thus they only ſhift the diſeaſe, to the imminent hazard of the patient's life; whereas a maſter of medicine would have tried, firſt to purify the whole maſs of blood, and, by diſcharging the peccant humours, as well as by preſcribing a proper courſe of regimen, to introduce a ſound habit of body: thus, would he firſt ſtarve the diſeaſe, and, by adding ſome ſlight application, entirely remove it.

Our moral empirics have gone to work in much the ſame manner with the inward conſtitution; they have loaded the art with heaps of rules and preſcriptions for the cure of this or the other particular diſeaſes and paſſions, without aſcertaining its nature

and ſymptoms, or attempting to remove that bad habit of mind, which gives fuel and ſtrength to the diſeaſe. Thus, we find them preſcribing for the cure of anger, melancholy, ambition, love, and the like, but in ſo general and undiſtinguiſhed a manner, and with ſo little regard to the conſtitution and ſtate of the patient, that no wonder their receipts prove ſo often unſucceſsful; they do not enquire into the cauſes of the diſorder, nor the kind of it, nor even think of rectifying the temper and habit of their patients, upon which the force of the diſeaſe almoſt ſolely depends; at leaſt, more than upon the external accidents and circumſtances that occaſioned the particular fit of it; and therefor it muſt baffle the utmoſt efforts of an art, which is ſo vague and uncertain: beſides, what do thoſe preſcriptions ſignify, which they offer for our aſſiſtance? They tell us, we muſt govern and ſubdue our paſſions, or, perhaps, ſuppreſs them: we muſt reſtrain our anger from breaking out into acts, moderate our ambition, by foregoing the purſuit of power, cruſh love in the bud, aſſuage melancholy, by diverting gloomy thoughts, and check all exceſſes of joy and ſorrow, fear and hope, and ſo on. All this is only like lopping off a few ſuperfluous ſhoots from luxuriant trees, the doing which will advance, rather than retard their growth; or like throwing a little water upon a ſtrong fire, which will make it break forth again with freſh violence; we muſt therefor ſee, if we can reach to the very root of the diſeaſe, and find what thoſe original and radical paſſions are, which ſupply nouriſhment to the reſt, and whence theſe derive their principal ſtrength and energy.

What then are theſe? If we look into the lives of the generality, we ſhall ſoon find, that the paſſi-

ons which actuate them, for the moſt part, are, the love of wealth, of power, of pleaſure, of honour, or of fame, or perhaps of virtue; we doubt not likewiſe, but many are governed by caprice, or whim; but as we have got no name for ſuch a paſſion, and can reduce it to no rules, we need not conſider it here: ſometimes one of them governs, ſometimes another; and doubtleſs they often interfere with each other in the ſame perſon; but which-ever of them has moſt the aſcendent over the reſt, that denominates the character, and gives a colour to the manners. From theſe paſſions then, as the main ſtems, ſhoot off thoſe ſubordinate, or ſecond-rate impulſes of envy, jealouſy, anger, revenge, pride, hatred, ſuſpicion, diſguſt, and the like, which do all ariſe from the oppoſition, diſappointments, and various accidents one meets with in the purſuit or poſſeſſion of the object of the primary paſſion.

There are other affections, which ſeem to be only different modifications, or appearances of the ſame original paſſions, ſuch as joy, ſorrow, hope, and fear. Theſe ſpring originally from deſire or averſion, love or hatred, and ariſe immediately from the different ſituation or poſitions of the object deſired, or ſhunned, as it is preſent or abſent, nearer or farther off.

From this it muſt appear to be a vain attempt, to undertake the cure of the diſorders ariſing from thoſe ſecondary, or ſubordinate paſſions, till the primary ones are rectified, or to reduce the exceſſes of joy or ſorrow, hope or fear, while we paſſionately admire or deſpiſe, love or hate the objects, whoſe preſence or abſence gives birth to ſuch emotions. Thus, the man, who eagerly courts power or pleaſure, muſt be angry at thoſe, who oppoſe or marr

his purſuit, and feel a thouſand diſquietudes and tumults, while he is uncertain about the attainment, or inſecure in the poſſeſſion of his fancied happineſs; and, ſhould one attempt to ſoften his reſentments, or calm the tumults of his mind, while he rages with all the frenzy of ambition, or luſt, it would be like preaching to the winds and waves; but let either of thoſe fevers be cured, and all the ſymptoms, all the agitations and ravings of paſſions, which ariſe from thence, will ſubſide of courſe, and the mind recover its natural calm.

And therefor, the true method of practice is, to begin with thoſe radical and original perturbations, which overturn the balance of the affections, and, by over-charging one part, draw from the reſt, and conſequently waſte and ruin the whole fabric. Since we know then at what parts we are to level the principal efforts of our healing art, the next point is to know, in what manner we are to treat them. Paſſions are ſtubborn things, and not eaſily combated; they are apt, not only to elude, but to recoil againſt direct attacks; ſo that it is not by any ſudden effort of reaſon, or mighty reſolution, as with a magical rod, that we can expect to diſſolve the ſpell, and bid our paſſions be calm: I believe it is better to proceed by ſtratagem, than by main force, and to go to the fountain-head of the evil, our wrong taſte of life and happineſs, or our miſtaken opinions of good and evil; for if our paſſions govern us, it is as true, that theſe are governed in their turn by our practical opinions, as I called them on another occaſion, or that odd combination of ideas we have been accuſtomed to blend together, in our general notion of happineſs, from whatever cauſes this union may have proceeded: Let theſe, therefor, be artfully unravelled, and

the original governing reliſh of what is right and good, be purified, and that which is peccant and exceſſive in the paſſions, will be worked off, and the conſtitution refine and ſettle into a juſt temperament. This, however, is a work of time, and, I doubt, will require a diſcreet regimen, and many ſmart applications, before it can be accompliſhed.

It muſt be acknowleged, ſaid Eugenio, that philoſophers make a mighty ſtir about the government of our paſſions; nor are they ſparing of muſty rules, for rectifying the diſorders of the mind: but I doubt theſe often prove little better than the bills which your quacks fix on the corners of ſtreets, or publiſh in our weekly news-papers, which ſet forth, in very pompous terms, the admirable properties of their noſtrums, or the yet more admirable qualities of their inventors; at leaſt, we find few living examples produced, or willing to ſtand forth, as vouchers of the benefit they have received from the preſcriptions of the doctors of either ſort. Men, indeed, who are in good health and ſpirits, and in the ſunſhine of good fortune, may find agreeable entertainment for a while, in peruſing the bills of your ſpiritual empirics, which are ingeniouſly penned, and poſſibly may be caught with the ſubtility of wit and oſtentation of learning, with which they put off their gilded wares upon their humble admirers; but let the ſame men fall into a fit of ſickneſs or ill humour, or meet with ſome croſs accident in the way of buſineſs or pleaſure, and with what contempt do they throw aſide thoſe elaborate receipts, as inſipid lectures, or, at beſt, ſplendid bawbles, fit only to amuſe children or fools? They chuſe ſomething more ſolid and ſubſtantial, to diſperſe the incroaching gloom, or throw themſelves into company and diverſions, as

ſurer recipes for relieving the preſent diſtreſs. Should ſome inviting offer court them from the ſide of pleaſure or intereſt, not quite conſiſtent, we will ſuppoſe, with the rules of honour or duty, what regard is then paid to the moral preſcriptions of theſe inſpectors of our higher conſtitution? Why, thoſe very gentlemen, who were formerly ſo charmed with the philoſophical deſcants and ſolemn precepts of thoſe maſters of wiſdom, now condemn them as the dictates of four pedants, who are ſtrangers to the world, and enemies to true pleaſure. I find, therefor, it is one thing to admire the ingenuity, but quite another, to be convinced of the efficacy of a philoſophical preſcription, and to be perſuaded to uſe it, in caſe of need.—Beſides, thoſe who are immerſed in buſineſs or pleaſure, have always two inſuperable objections at hand, able to baffle the utmoſt efforts of your moralizing medicine. The firſt is, that as 'Pleaſure is the grand ſcope of life, there is 'no diſputing the taſtes of it, and they think it ri-'diculous to appeal from the experience of men like 'themſelves, who have frequented every purlieu of 'it, and tried it in every form, to the taſte of a 'few bookiſh dreamers, who prefer a dull contempla-'tive repoſe, to the agreeable agitations of pleaſure, 'and a four auſterity, which they call virtue, to a 'complaiſant freedom of manners, unawed by any 'other rules, but thoſe of intereſt and faſhion.' The other obſtacle to the authority of thoſe ſtarched Gentlemen, and their muſty rules, is, 'the neceſſi-'ty of the times, and exigencies of affairs, whether 'real or pretended;' which thoſe men, hackneyed in the ways of the world, never fail to alledge, in juſtification of habits and actions of the moſt unfavourable, and even immoral appearances.

Let Conſtant, therefor, talk what he pleaſes of regulating the taſte, by the juſteſt ſtandard; of correcting our opinions of good and evil, and reducing the conſtitution to an equal temperament, by diſpelling thoſe noxious humours; how ingenious ſoever this theory may ſeem, I foreſee a thouſand difficulties in the practice. Men will never quit their paſſions, out of complaiſance to our rules; or admit that we have any right to faſhion their taſte according to the model of ours; what is to be done then? Are mental diſorders to be given up as incurable, and the art to be condemned, becauſe of the wilfulneſs and blind obſtinacy of the patients? Not ſo neither; all lies, in my opinion, in the addreſs of the practitioner, and his artfully accommodating his cures to the temper and circumſtances of the patient.

Were I to preſcribe in form, either by way of antidote, or cure of moral diſeaſes incident to youth, I ſhould recommend, 'the employing or amuſing their 'minds continually with ſome innocent and uſeful 'exerciſe or diverſion.' This will prevent that roguery, petulance, untowardlineſs, and an infinite train of vicious habits, which are the natural brood of idleneſs, and cure thoſe inherent weakneſſes, as well as adventitious diſorders, that are apt to ſeize the ſuſceptible conſtitution. There are particularly certain delicate and faſhionable diſeaſes, which people of a plethoric habit, and pregnant imagination are very apt to complain of, the hyp, ſpleen, and various others ſpecies of ill humour, which are beſt cured in this way. For thoſe active ſpirits that are fettered, and keen paſſions which are fed by indolence, joined to a working fancy, for want of pro-

per play in their natural channel, prey upon themſelves and the conſtitution; but let them have work enough abroad, and they will quicken the motions, without impairing the ſtrength of the machine; the acrimonious humours will work themſelves off by inſenſible degrees, and the patient wonders, at length, from whence his complaint aroſe.

With regard to ſome of thoſe diſeaſes which Eugenio has hinted at, ſaid Conſtant, or thoſe of a like nature, which are frequently thought mental, and are therefor generally aſcribed to the exorbitance of ſome paſſion, I am apt to believe, that they have their root in the body, and ſhould be traced to ſome diſorder in the animal oeconomy, or the ſyſtem of the animal ſpirits. So complicated, and withal ſo delicate, is this ſyſtem, and ſo intimate the union and ſympathy between the body and its divine partner, that the harmony of its motions is eaſily diſturbed, and the leaſt diſorder in the frame of the animal ſpirits, thoſe ſubtile miniſters of thought and paſſion, ſoon imparts its influence to the mind, and unſettles the whole train of reaſoning and action. The *imagination*, by ſome ſecret, but quick and powerful ſympathy, is firſt effected; ſtrange ſcenes and fantaſtic forms of things ariſe, it knows not whence; darkneſs covers the face of nature, or horror worſe than darkneſs; company is nauſeous and burthenſome; nor does ſolitude relieve the burden; ſilence itſelf increaſes the horror of the ſcene. What uſed to give delight diſappears, or elſe puts on ſome new and ſhocking form to alarm and frighten; the *Fancy* broods over every real and ill misfortune, or ſuggeſts imaginary ones; the paſſions, eſpecially thoſe of the quickeſt ſenſe, and to which the mind, from conſtitution or habit, is moſt ſubject, ſoon take the alarm,

in conſequence of the near connexion they have with that buſy and ever teeming power; fear, jealouſy, ſorrow, ſullenneſs, deſpair, all paſſions of the darkeſt hue, reign in their turn, and follow each other in quick ſucceſſion; in ſhort, the brain ſeems to be touched, and the whole frame of the mind looſened. While your patient is in ſuch a condition, it is certainly in vain to preach philoſophy to him, or to talk of moral preſcriptions; I do not know whether he will be induced to try even Eugenio's receipt of exerciſe or amuſement, as he is in no diſpoſition to reliſh either. All you can ſay, to leſſen his fears, or compoſe his paſſions, often ſerve but to increaſe the one, and fret the other, or to convince the patient, that his diſorder is incurable. Now, this and many ſuch diſeaſes belong to the phyſicians province; thoſe finer organs of ſenſe and paſſion, which compoſe the inward ſtructure and habit of the body, muſt be ſet right; the nerves which have been ſtrained by too violent action, or relaxed by indolence, muſt be new regulated; the phyſician muſt remove obſtructions, ſtrengthen the weak, and comfort the oppreſſed parts, and fortify the blood and ſpirits, and diſtribute them more equally; and then nature will perform its functions with its uſual regularity; the imagination will preſent things in their natural forms, and the mind will recover its wonted ſerenity. There are again certain bodily diſtempers, which produce, or are generally accompanied with, particular illneſſes of mind; thus agues, jaundice, and others, are attended with indolence; the gout with that, and yet with peeviſhneſs and ill-humour; the vapours or hyp, with dejection, melancholy, and I know not how many more ills. In all theſe it is evident, that the

animal oeconomy muſt be ſet right in the firſt place, and the diſorders wich grow out of it will ceaſe of courſe. And indeed after all, I fear that moſt mental diſeaſes are ſo connected with the body, or at leaſt give riſe to ſuch a ferment and irregularity in the blood and ſpirits, as wonderfully ſtrengthens them, and renders them ſo habitual, or congenial, if I may ſo ſpeak, to the outward conſtitution, that they can ſcarce be totally cured without ſome change in it. It will therefor, in many caſes, require ſome judgment and art to diſtinguiſh accurately, which diſorder has its origin from the body, and which has its ſeat in the mind; becauſe, as either of theſe is the caſe, it will require a very different method of practice; and without that knowlege you may teize and torment your patient without doing him any ſervice. So that, upon the whole, I believe it will be beſt to let your practical phyſicians preſcribe the exerciſe, diet, and regimen they ſhall think moſt proper for ſuch patients; for the human machine is ſo delicate, that, if you grate long on a wrong ſtring, you muſt produce the moſt jarring diſcords, or burſt ſome tender chord But I aſk Eugenio's pardon for the interruption; I beg he will now proceed.

I rather thank Conſtant for his ſeaſonable obſervation, reſumed Eugenio; I did not mean to exclude conſtitutional diſorders from being the cauſes, or aſſuming the appearance, of many of our inward ailments; and theſe, without doubt, are to be treated in a different manner; but I cannot help thinking, that ſome diſeaſes, both outward and inward, often proceed from the ſame cauſes, and are beſt cured by removing thoſe cauſes. Thus, as too great indolence, ſo immoderate ſtudy, or too intenſe application of our thought, or our paſſion to one ſub-

ject, may produce that irregularity in the ſpirits, and in the whole animal oeconomy, which Conſtant took notice of; and theſe again, by a reciprocal influence and ſympathy, may raiſe thoſe riots in the imagination, and that ferment of paſſion which he deſcribed; and therefor as I ſhould preſcribe a field of exerciſe for the dull habits of indolence, ſo I would recommend relaxation, diverſions, agreeable company, and the like amuſements to thoſe who have ſtrained their powers or paſſions beyond the juſt meaſure. To go to work in a more ſolemn way, or to load the patient, as quacks do theirs, with an heap of preſcriptions, no leſs diſagreeable to their conſtitutions than unſuitable to their diſeaſes, may increaſe, but will not cure it. Therefor I approve of the moſt ſimple cures, and the giving nature a little eaſe, or agreeable materials to act upon, and ſhe will do more than half the work herſelf. Thus I have ſeen riding, and a little freſh air, cure the hyp, and other faſhionable ailments, of which your fine people complain, when a ſermon, or a philoſophical diſcourſe had no effect. Men of buſineſs or action, eſpecially thoſe who are engaged in honourable and uſeful ſpheres of it, ſeldom complain of inward maladies: whereas, let a ſtagnation in buſineſs happen to theſe very men, and you will ſee them grow peeviſh, moroſe, and apt to fret at every accident. I take it therefor to be the ſupreme art of life, 'to employ the mind innocently at leaſt, but 'above all uſefully.' This will open infinite ſources of pleaſure, and cure illneſſes of every kind, much better than a thouſand moral preſcriptions; which often contract themſelves, and give a ſour taſte to the patient, in paſſing through unſkilful hands But I

reckon it peculiarly uſeful to practiſe this maxim on youth, both as an antidote and cure; which, as Hiero has applied it ſo fully in a former converſation, I need not enlarge on at preſent any farther *.— But I deſire we may hear our preſident's opinion on this important ſubject, who, I perceive, has hitherto continued ſilent, and will, doubtleſs, give us uſeful lights in this healing art.

What lights Eugenio may expect from me, Philander, I cannot ſay; but he will, I hope, excuſe me if I tell him that I do not think the healing art much obliged to him, for ſuppoſing the authorized practice of its antient, as well as modern profeſſors, only a ſolemn kind of quackery, more fit to amuſe men who are well, and at leiſure, than to do any real ſervice to thoſe who are ill. Let me aſk him whether the art, ſuppoſing it founded on experience, and a juſt knowlege of the human conſtitution, or that there is really an art of curing diſorders belonging to the mind, as certainly as there is one peculiar to the body; I ſay, I aſk him, whether the art is accountable for the blunders or the roguery of its practitioners, or for its ſucceſs? If the advice be ſound, and the phyſic good, but the patient will not take it, we do not impute it to our other phyſicians, if the patient dies. Why then ſhould we acquit theſe, and blame our moral practitioners, if their preſcriptions fail of ſucceſs, through the obſtinacy of their patients? Perhaps Eugenio will ſay, that this more refined art is ſo far defective, as it does not remove this obſtinacy and refractorineſs of the patients, and render them tractable and obedient; which it ought to do, as it profeſſes to heal internal diſorders, of which this is not a ſmall

* See Dialogue xv.

one. But I dare ſay neither this, nor any human art whatever, pretends to work miracles, or to cure patients whether they will or no. They muſt even co-operate towards their own cure, and honeſtly apply the rules offered them, elſe theſe muſt prove as inſufficient as a mere paper receipt to expel an inveterate diſtemper. The phyſicians of both kinds do little elſe but obſerve and aſſiſt nature. She herſelf is the prime phyſician, and, by a ſtrong internal energy and repeated efforts of her own, endeavours to caſt off the morbid matter, and perfect a cure; towards which diſeaſes themſelves operate by the inward commotions they raiſe, and the fermentations and other uncomfortable accidents they produce, in conſequence of which they ſometimes occaſion violent eruptions. Phyſicians, following her footſteps, direct her operations, ſtrengthen thoſe that are weak, accelerate the ſlow, reſtrain or diminiſh the exceſſive, and alter them different ways, as the nature of the diſeaſe, the habit or age of the patient, and other circumſtances require or indicate. By thus aſſiſting her operations, they remove obſtructions, reſtore the tone and balance of the parts, promote the freedom of the natural functions, and of courſe recover the patient to his wonted health and vigour.

Now, as phyſicians generally divide diſeaſes, into two ſorts, the *acute* and *chronical*, I do not know but thoſe of the mind may be diſtributed into the ſame claſſes, and poſſibly require to be treated in a manner ſomewhat analogous. Thus, were one to indulge a vein of fancy in tracing remote analogies, one might, perhaps, compare thoſe ſudden emotions, or quick impulſes of paſſion and deſire, which generally ariſe from briſk impreſſions of preſent objects made on the mind or imagination, and

are almoſt always accompanied with violent ſhocks in the animal ſyſtem; I ſay, one might compare theſe to the *acute* diſorders of the body, which either quickly kill, or are ſoon brought to digeſtion; for, like them, they have their fits, growth, criſis, and periods, according to certain immutable laws of nature, as much as fevers and inflammations of any kind Such one may reckon choler, violent anger, ſudden fear, unexpected and exceſſive tranſports of joy, or ſorrow, ſympathy, and all thoſe vehement and immediate propenſities to action, which quickly riſe and quickly fall.

To the other claſſis of diſorders we may reduce melancholy, envy, ambition, avarice, vanity, a ſpirit of revenge; and thoſe other diſpoſitions of mind, which are of a continued nature; which corrode it by ſlow degrees, and are removed with more difficulty than the former kind; in the ſame manner as we ſee it happens in conſumptions, palſies, the gout, gravel, and the like *chronical* diſorders.

As there ſeem to be ſome ſtriking and obvious analogies between the cauſes and cures of both theſe kinds of diſeaſes, whether bodily or mental, though I will not anſwer for their hitting in every reſpect; and as one may ſerve to throw light upon the other, I ſhall offer a few hints to your more mature reflections on a ſubject which ſeldom falls under conſideration. I do it ſo much the rather, becauſe the operations of the mind are ſubtile and complicated, and need frequent alluſions to material things to illuſtrate and give them more preciſion and compaſs.

The *acute* diſorders of the body are generally aſcribed, by your theoriſts in medicine, to 'A cer-
'tain infection, or peculiar conſtitution of air or
'climate, or to ſome impreſſion and accident from

'without, or to errors in the non naturals, which 'are unfavourable and pernicious to the animal oe-'conomy in general, or to that particular conſtitu-'tion which is affected by them.' When this happens, they tell us, that nature (or, perhaps in ſounder phraſe, the great Archaeus of the world) raiſes a fever, or inflammation of the blood and ſpirits, by means of which, as her engine, ſhe makes a ſtrong effort, and often ſucceeds in her effort, to diſcharge the morbid matter, and remove thoſe obſtructions which threaten the farther diſorder, or even the diſſolution of the whole ſyſtem.

In ſuch caſes the true indication of a cure is ſaid to be; 'the keeping that commotion of the blood 'within thoſe bounds which anſwer the deſign, and 'correſpond to the efforts of nature to throw off the 'morbific matter.' And this is generally done by evacuations, or cordials, reſt both of body and mind, and abſtinence, except from ſuch liquids as are adapted to the ſeveral caſes, with the aid of proper medicines; and all theſe ſuited to the conſtitution, ſtrength, age, and other circumſtances of the patient, and of the then prevailing diſtemper.

As to the *acute* diſeaſes of the mind, or thoſe ſudden guſts of paſſions, which raiſe ſuch violent emotions within, and are generally accompanied with apparent ſymptoms of diſorder in the animal ſyſtem, they moſt commonly proceed from 'ſuch accidents, 'or cauſes of good or ill, as affect mankind in ge-'neral, or are peculiar to certain tempers and con-'ſtitutions, more ſuſceptible of ſome ſort of diſor-'ders than of others.' In both theſe caſes, nature (or its Supreme Phyſician) works in a way analogous to her method of operation in bodily diſeaſes; for, by means of a violent commotion in the whole frame,

ſhe endeavours to repel or diſcharge whatever is unfriendly, or deſtructive to the conſtitution; that is to ſay, ſhe exerts her utmoſt efforts to prevent, or remove, the evil that is felt, or the event that is apprehended as noxious to the individual, or thoſe with whom he is connected, and whom he holds dear. Thus *fear*, by the quickneſs and terror of its emotions, gives the alarm to nature, and ſtrongly warns us to prevent the impending ill. *Anger* produces a commotion which ſerves to guard the patient by rendering him formidable to the invader. *Pity*, *grief*, *public zeal*, and all thoſe painful paſſions, which ariſe from perſonal or public diſtreſs, are all ſtrongly repulſive, being attended with violent propenſities toward off, or remove, the evil which threatens the miſery and deſtruction of the patient, or thoſe who are dear to him. But though nature's method of putting us upon the means of our defence and preſervation, by the medium of the paſſions, is indeed analogous to her method of expelling peccant humours by acute diſtempers; yet, it may be ſaid, that in this compariſon, the analogy fails; inaſmuch as the natural paſſion, and not the exceſs or diſorder of it, correſponds to the acute diſtemper. Upon the Stoical principles indeed the analogy would ſtill hold good; for the natural paſſion was, according to them, the diſeaſe, and therefor they were for rooting it out. But perhaps the analogy may be ſtill carried on, if we remember that fear, reſentment, pity, and the like, have their natural bounds within when they are juſt and regular, and therefor cannot be called diſorders or diſeaſes, though they may raiſe pretty ſtrong commotions; but when they exceed thoſe bounds, they produce violent pains, toſs the mind quite off its hinges, and defeat their own end. This

ſtate of violence then, and all the ſymptoms which accompany it, may be called the acute diſeaſe of the mind, correſpondent to that of the body. Let me therefor correct myſelf, and ſay, that it is not the paſſion, but the diſproportioned degree of it, that conſtitutes the diſeaſe. This diſproportioned degree has its pains, its horrors, its alternate fits of joy and ſorrow, exultation and dejection, reſolution and irreſolution. Theſe are its ſymptoms, which, like the horrors, ſhiverings, and hot and cold fits of an ague, indicate the diſeaſe, and determine the patient to ſeek a cure by expelling the peccant humours, *i. e.* the exceſſes of the paſſion.

Therefor, the indication, or method of cure, which nature points out in theſe mental fevers, is, 'To reſtrain the commotion they occaſion, within 'the bounds aſſigned to it by nature;' or, in other words, 'to proportion its force to the end for which 'it was firſt raiſed, namely, the preventing or re-'moving thoſe evils, againſt which thoſe ſtrong paſ-'ſions were deſigned to guard the ſociety or indivi-'duals.' And this indication will be fully anſwered, if they are neither ſo violent and tumultuous as to diſturb the judgment or the executive powers, in preventing the evil feared, or removing that which is felt; nor too languid ſufficiently to awaken and rouze them for that purpoſe.

Now, I apprehend, the ſureſt way to attain to this due temperament of paſſion, is 'ſuſpenſion of 'action; abſtinence from ſuch thoughts, as well as 'diſcourſes, as nouriſh the gay and pleaſing, or 'gloomy and odious phantom that plays before the 'imagination; diverting the mind to views of a dif-'ferent and leſs dangerous nature;' (which is like the revulſion of the morbific matter from the more

vital parts, and conducting it to, or ſuffering it to fall upon, thoſe which are leſs ſo) — but above all, ‘ the forming juſt and adequate opinions of good ‘ and ill, the loſs or ſufferance of which we fear or ‘ feel;’ for upon theſe depend the juſt meaſure of thoſe *radical* and *primary* affections mentioned by Conſtant, which are the great ſprings of motion in the human heart. For unleſs thoſe original ſeeds of our diſorders are rectified or kept ſound, whatever cure is attempted to be made, will be palliative, rather than radical. Thus violent anger, or ſudden outrageous reſentment, may be allayed by reſtraining for a while the execution of one's purpoſes, or checking its effuſions in intemperate language, by conſidering thoſe circumſtances which alleviate the injury, but eſpecially by turning the attention another way, eſpecially to the more generous and alluring appearances of mildneſs, forgiveneſs, and ſelf command. Violent pangs of fear, compaſſion, and ſorrow, may be ſubdued in the ſame way, by examining the true moment of the evil we dread, or the good we regret; not dwelling in diſcourſe or thought on the mournful or unfortunate occaſion; and diverting the mind to other more agreeable proſpects. By ſuch wholeſome diſcuſſions, ſteady reſtraints, and a gentle repoſe, the tumults of paſſion are often ſucceſsfully calmed, and the mind recovers that ſerene and healthful ſtate, which is the beſt friend to true gladneſs and ſelf-enjoyment.

The *chronical* diſeaſes of the body are generally ſuppoſed to ariſe from ‘ the obſtruction and ‘ indigeſtion of the humours, the neglect of ex- ‘ erciſe, a bad diet and regimen, and the like ‘ cauſes, by which the organs of circulation and ſe- ‘ cretion are ſo weakened or obſtructed, that they

'are unable to maintain a proper circulation of their 'reſpective humours.' Hence it happens, that obſtructions, impurities, and other diſpoſitions, are formed, which variouſly affect the body in general, or ſome of its parts, and depend upon an infinite number of circumſtances: thus the gout, gravel, and the like tedious illneſſes, are produced.

In thoſe caſes, nature points out 'all ſuch me-'thods as are proper to open and reſolve obſtructi-'ons, ſtrengthen digeſtion, repair and comfort the 'ſpirits, its principal inſtruments, invigorate the 'tone of the veſſels, and the action of the ſeveral parts, as the genuine methods of cure. Therefor, phyſicians generally prefer moderate and continued exerciſes, walking, riding, bathing, friction, and other agreeable motions of the body, to the moſt exquiſite preparations of the apothecary; and withal frequently recommend to their patients gentle evacuations, ſtomachics, a ſuitable diet and regimen, with all ſuch diverſions as tend to cheer and fortify nature.

The *chronical* diſorders of the mind ariſe from various cauſes; ſometimes from 'the inaction of 'its powers, or the want of proper play to the 'natural affections;' at other times from 'the too 'great bent and application of thought and imagi-'nation to certain objects of deſire and affection, 'to the ſuppreſſion, or too great abatement, of o-'thers equally neceſſary.' In general they are owing to 'an overgrown conceit of, and partial diſpropor-'tioned attachment to, certain appearances or ſpecies 'of beauty, intereſt, or good, which is always at-'tended with a fatal revulſion of every other fancy 'and paſſion to the diſeaſed part.' As it often hap-

pens, in the progreſs of bodily diſeaſes, that the acute diſorders, when permitted to lodge too long in the affected parts, or when they are treated by unſkilful methods, degenerate into chronical ones; as a rheum, or peripneumony, are often converted into conſumptions; in like manner, the acute diſeaſes of the mind, if not expelled in time, or if incautiouſly treated, ſwell by degrees, and feſter into the moſt inveterate habits. Thus reſentment unreſiſted, and too much indulged, grows into a ſettled revenge; jealouſy into a cool malignity; a ſudden panic into an inconquerable cowardice, or confirmed ſuperſtition; an exceſſive admiration of beauty into a languiſhing inglorious paſſion; a fit of grief, from a particular diſappointment, into a ſullen obſtinate melancholy, or downright frenzy. As an example of this, it is generally ſaid, that diſappointments in love, ambition, or ſome ſuch favourite project, throw into convents many illuſtrious foreigners in thoſe ſudden tumults of grief or anger which they feel on ſuch occaſions. Some of their orders, particularly the Carthuſians, among whom thoſe of the beſt rank often ſeek refuge from the perſecutions of fortune, having no proper exerciſe from abroad; and particularly the laſt, being moſt part of their time, ſecluded from their pleaſure of interchanging, and ſo of eaſing their burdens to each other, grow in time ſo moaped and melancholy, that their diſtempered minds frequently fall into the frenzy of ſelf-murder. The laſt order is ſaid to be particularly remarkable for this frenzy, though they are exceedingly careful to conceal it.

The general ſymptoms of theſe and moſt other chronical diſorders, are a conſtant brooding of thought over a particular object, and over all thoſe circum-

ſtances, which firſt raiſed, and ſtill feed the paſſion; then a propenſity to viewing every thing in the light and colour of that particular paſſion, (even as thoſe who have the jaundice ſee all objects yellow) and to meaſure every action and event by it; to hate and love, as perſons and their actions are ſuppoſed to make for or againſt it; and to name no more, a total diſſipation of thought and paſſion with regard to other ſubjects, unleſs as they are connected with it. From theſe ſymptoms it appears, that the principal and moſt frequent cauſe of theſe diſorders is, 'a conſtant habitual attention of mind to thoſe images of good or ill, right or wrong, which firſt 'ſtruck the imagination, and raiſed the original paſſion.' By frequent returns of the ſame images, or aſſociations, a taſte is formed; and by the mind's continued action in conſequence of theſe, it grows ambitious, envious, melancholy mad: hence the various tribes of lovers, rakes, miſers, mad-men, knaves.

Therefor the natural indications of a cure are, 'To divert, if poſſible, the thoughts and imagination from an intenſe and continued application to 'that good, the fruition of which we purſue, or the 'loſs of which we regret; or to that evil which we 'dread or ſuffer; — to abſtain from all thoſe actions, exerciſes, and converſation, which nouriſh 'our deſire, or confirm our averſion, which feed 'our admiration or contempt;' for every ſuch diverſion of thought, or abſtinence from action, diminiſhes the impreſſion of the object or image, which excited the paſſion; or, in other words, ſtarves the opinion or prepoſſeſſion we had conceived for, or againſt particular perſons and things. The laſt indication is, 'To introduce a more amiable and allur-

'ing form or aſſemblage of good, in order to coun-
'ter-work the influence of the former aſſociation.'
All this is ſuitable to the analogy of nature in outward chronical caſes, where ſhe directs us, firſt to remove the peccant matter, which raiſed the paroxyſms in the overcharged parts, and obſtructed the free natural exerciſe of the ſounder ones; and then, by a proper regimen and diet, to ſpread new warmth and vigour through the whole ſyſtem. We ſhall, therefor, beſt fulfil thoſe intentions of nature, with regard to the inward chronical illneſſes, 'by 'lowering or rectifying the falſe admiration of the 'particular good we have purſued, or the contempt 'of the particular evil we have ſhunned;—by form-'ing a more correct and true taſte, upon which an 'equal balance of affection depends;'—And, laſtly, as the mind has ſuch an unextinguiſhable love of action, 'by gradually accuſtoming it to a train of 'thoughts, exerciſes, and amuſements, the moſt 'adapted to break thoſe aſſociations, which formed 'or fomented the diſeaſe, and to rivet the contrary 'ones.'

Now, is it not agreeable to daily experience, that cheering exerciſes of the mind, ſuch as reading, converſation, ſcribbling, buſineſs, diverſions, entertainments, jeſting, raillery, and other effuſions of mirth and humour, are the moſt proper means to wear away thoſe tedious maladies, which have got faſt footing by long indulgence and habit? Such wholeſome concuſſions agreeably exerciſe, and by exerciſing, repair and ſtrengthen the languid powers, which were enfeebled by a preying indolence, or a corroding application to one ſubject, and that of a too irritating or melancholy kind; and, in ſhort, ſweeten the ſullen humours, which aroſe from diſproportion-

ed paſſions. Theſe effects are particularly obſervable in caſes of melancholy, dejection of mind, indolence, moroſeneſs, ſuperſtition, ill-humour, and wherever the ſoft and languiſhing paſſions are concerned.

As to the more active habits of paſſion, ſuch as ambition, avarice, the love of pleaſure, fame, and the like, it will require a more elaborate and obſtinate courſe of regimen and ſelf-correction, to remove ſuch inveterate diſorders, and reſtore nature to a juſt temper. The high luxuriant images of power, intereſt, honour, and beauty, muſt be examined and reduced; thoſe fatal occaſions and conjunctures, that company thoſe other allurements which feed the paſſion, muſt be avoided; we muſt abſtain from thoſe exerciſes that increaſed it; bring in play more honourable and dignified forms of beauty and good; and encourage all ſuch exerciſes and opportunities, as will heighten theſe in our eſteem and affection. Theſe corrections of an over-heated fancy will, like gentle medicines, allay the inflammation of the affected parts, and put the mind in a cooler temper to weigh the true moment and worth of things. Beſides, the change of exerciſe and regimen will turn the taſte and humour into a better channel, at once relieve and ſtrengthen the mental powers, which were ſtrained by intenſe action, and by moderating the paſſions, too much agitated in the purſuit of their ſeveral objects, reſtore the free exerciſe of reaſon, and juſt balance of affection.— But I ſhall both explain myſelf, and illuſtrate theſe general and looſe obſervations, by an inſtance I knew of a violent paſſion for gaming.

A gentleman of my acquaintance, of good prin-

ciples and excellent natural diſpoſitions, having fallen in with a company of ſharpers, and often frequented the places about town that are moſt noted for the reſort of ſuch cattle, happened at length to take ſo extravagant a liking to gaming, that for a whole winter, he could neither eat, drink, nor ſleep, for thinking of his favourite diverſion; he ſunk every day in his health and ſpirits, was loſt to his friends, whom he could neither enjoy nor ſerve, became incapable of buſineſs, uſeleſs to ſociety, and ſeemed to be in a conſtant hurry of thought, and fever of paſſion; which, in all probability, would have gone on increaſſing, till he had worn out his conſtitution as well as fortune, and perhaps terminated in ſome incurable lunacy or madneſs. But happily for my acquaintance, he was called down, or rather forced, into the country by ſome unavoidable accidents, and there engaged, at firſt much againſt his will, in country-ſports, ſober converſation, and other employments very different from his favourite one in town. His paſſion for gaming, for want of its ordinary fuel, diminiſhed gradually; his ſpirits, no longer jaded with the violence of the chace in which he had been engaged, flowed more ſmoothly; he began to reflect coolly and at leiſure on the madneſs which he had endured: he quite abſtained from gaming for money, and reſolved to do ſo for the future. When he returned to town, he continued firm in his reſolutions, avoided the company of his former acquaintance, and never reſorted to thoſe places, where he felt the contagion firſt creep upon him. And now he enjoys himſelf in ſo ſerene and happy a manner, that he uſes to liken his preſent ſtate, when compared with the former, to the relief one feels upon being relieved from the torture of the rack.

Many other examples might be alledged, to ſhew, how much proper kinds of relaxation, and exerciſes of a gentle nature, thoſe eſpecially which pertain to the ſocial paſſions, ſuch as pity, friendſhip, love of ſociety, the domeſtic charities, and the like, tend to wear away ſullen and inveterate illneſſes, and to reſtore the regular exerciſe of its ſeveral powers and paſſions — But I hope I may have ſaid enough to ſhew the analogy that runs through nature, in the operations of body and mind, with regard to the diſorders of both, and the method ſhe points out of curing ſuch as are peculiar to each.

This is a ſhort but imperfect ſketch of the healing practice, when applied to the moral and diviner part of our conſtitution; which your own inſight into the particular caſes, that may fall under your obſervation, will teach you to apply and improve, with more exactneſs and propriety than I can pretend to adviſe. As it would be tedious to enter into a more minute detail, ſo it is perhaps impoſſible to eſtabliſh any general rules for each diſorder; at leaſt I fear, it would require a more extenſive and elaborate hiſtory of the human mind, the laws of its operations, and the phenomena which belong to it in the mixed drama of life, than any one man is perhaps able to collect, or rightly to digeſt and improve, to any valuable purpoſe, though he could. Therefor, I refer that taſk to time and nature, the beſt phyſicians and firmeſt props to any theory that can be invented; and in the mean while, Gentlemen, leave a fuller illuſtration and improvement of the art to your farther enquiry.

We are indebted to Philander, ſaid Simplicius, for his ſketch of the healing art, becauſe there it is laid out into its different provinces and branches of

practice: and though he has given us it in too ſhort and general a manner, yet it may ſerve to prevent quackiſh applications, where more ſimple methods are pointed out by nature. I will not offer to diſpute the propriety of his diſtinction between acute and chronicle diſeaſes of the mind, as well as of the body. There ſeems to be a foundation for it in nature, inaſmuch as we perceive a very great difference between thoſe violent perturbations, which are the effect of a ſudden impreſſion, and carry the ſoul tumultuouſly, and almoſt blindly, into action; and thoſe more cool deliberate diſorders, that are grafted upon judgment, or taſte, confirmed by habit, and ſo grow into ſteady principles of action. Doubtleſs ſuch different caſes require different methods of treatment. But after all, I am not ſure that this diviſion of the diſeaſes of the mind exhauſts the ſubject. Is not ignorance a diſeaſe, and a very hurtful one too? Are not wrong aſſociations, and wrong meaſures of good and evil, diſorders of the mind, diſtinct both from ſudden ſallies of paſſion and evil habits? Where ſhall we find bodily diſtempers analogous to theſe? Or what cure ſhall we contrive for them? I am not ſufficiently verſed in medicine or medical ſtudies, to be able to judge how far the analogies coincide in thoſe inward and outward ailments mentioned by Philander, or in the methods of cure peculiar to each; but, from the imperfect view I can take of the ſubject, many difficulties ariſe in my apprehenſion, and the caſes appear to me ſo widely different, that the practice, founded on the abovenamed diſtinction, ſeems mighty ſlippery and precarious, reducible to no general rules, and though really practicable, yet of very uncertain efficacy.

Firſt of all, I doubt much, whether nature in all,

or moſt diſeaſes, either of the acute, or chronical kind, aims at, or means to accompliſh, a cure, by the proceſs it goes through, or the efforts it makes. I think I can perceive moſt of them tending directly to the deſtruction of the patient, and infallibly terminating in it, unleſs we take the ſtart of nature, and expel the enemy ſhe has let in ere it be too late. A cold, an head-ach, a pleuriſy, unleſs they beat off in time, wear down the machine apace, and will ſoon ſtop its delicate movements. Conſumptions, gout, gravel, wear the ſame threatening aſpect, and declare open war againſt the life of the unhappy patients. At the ſame time by the ſymptoms nature diſcovers, and the pains which ſhe inflicts in bodily diſeaſes, ſhe ſuggeſts what is to be done, and enforces her laws with ſuch awful ſanctions, as impoſe a kind of neceſſity on the patient to obey them without delay. Thus, the wretch who is tortured with a pleuriſy, is compelled to let ſo many ounces of blood, and forbear the uſe of ſtrong liquors, or elſe he is pricked and almoſt ſtifled to death. A ſquinance, unleſs relieved by bleeding, bliſtering, purging, and the like, will terminate in a ſuppuration, or gangrene, or ſo fill up the throat, that one can neither eat nor breathe; or the diſeaſe muſt, by metaſtaſis, be thrown upon ſome other part. And, perhaps this neceſſity of doing ſomething immediately, holds in moſt outward diſorders, eſpecially of the inflammatory kind. But is this analogy carried on throughout? What are the general laws which nature obſerves in inward ailments? Or with what ſanction does he enforce obedience to them, and compel us to ſeek a cure in the way ſhe preſcribes? If it be ſaid ſhe raiſes a commotion within us, and,

by means of that, prevents or removes the incumbent evil; I humbly think we have need to have thoſe commotions of paſſion laid, rather than raiſed, they being the very diſorder we complain of, or at leaſt ſome part of it. In chronical caſes, the difficulty increaſes upon us. Nature inſtead of ſuggeſting or forwarding a cure, leads us to juſtify the malady, and renders us averſe to any remedy. For, having been long accuſtomed to admire a particular good, or to indulge a particular paſſion, we are prepoſſeſſed againſt all conviction of its inſignificancy, and averſe to part with that indulgence, to which we have acquired a peculiar fondneſs from cuſtom, as well as choice. And this difficulty is founded on a law of our nature, *viz.* 'That ideas which have often ſtarted together, ſhall ſtill continue to accompany each other, ſo as ſeldom or never to be found apart:' So that if one has often annexed ideas of beauty or happineſs to the objects of certain paſſions or purſuits, whenever theſe objects are preſented to the mind, the aſſociated ideas of beauty and happineſs will join the train. Another law of our nature is joined to this, which ſtill rivets the difficulty, *viz.* 'the law of habits, which are founded on thoſe aſſociations of ideas, and give ſuch force and dominion to the paſſions, as to render them almoſt uncontroulable;' the propenſity to act in a certain way becomes in conſequence of this law, ſo ſtrong, and ſo warped with our very conſtitution, that it is almoſt impoſſible to eradicate that propenſity, and inure the mind to a different track. Thus diſeaſes which have had a long footing in the mind, ſuch as all chronical ones, are, by the very law and conſtitution of our nature, rendered, in a manner, incur-

able. So different then is the caſe of body and mind, that, in the diſeaſes of the former, we are not left at liberty whether we will be cured or not; we are perpetually urged on to ſeek a cure by the agonies we feel, and the preſentations we have of our deſtruction. Whereas, in the diſorders of the mind, it isal moſt always an eſſential ingredient, that we have a kind of complacence in them; are averſe to any method of application of cure; and, by an inward neceſſity, have the contagion rivetted.

What method then is to be taken with ſuch voluntary incurables? How ſhall the poiſon, that has infected the very ſprings of life, and is become connatural to the temper, be expelled? I believe we ſhall need other kind of aſſiſtance than dry philoſophical receipts, to alter or new-model our opinions; ſuſpend the old habits; inure ourſelves to new ones, and try another regimen and other exerciſes. I doubt we muſt invoke the great Archaeus, or phyſician of nature, to diſpel thoſe miſts of error, that over-cloud the judgment; to break the fatal enchantment of habit; to ſtrengthen the powers of the mind, debilitated by indolence or abuſe; to inſpire us with noble ſentiments and brave reſolutions, and, in ſhort, to reſettle the true tenour of the affections, that hath been diſturbed by folly and vice. And indeed, to whom elſe can we go, but to the great former of our nature, in order to have it reformed? Where elſe ſhall we find the bold and ſkilful hand, joined with the compaſſionate heart, but in him who is at once the father of mercies and of men?

We ſhould have been but poorly obliged to Simplicius, ſaid Sophron, for ſo much magnifying the difficulties of the healing practice, with regard to our better part, had he not made ſome compenſation at

laſt, by pointing out to us a method of leſſening thoſe difficulties. That the work will go on moſt ſucceſsfully in ſuch good hands, I make no manner of doubt; but I fear we ſhall have leſs ground to expect the aid of the Supreme Operator, if we neglect thoſe ordinary and human helps which he himſelf points out, and, by our conſtitution, urges us to ſeek.

As to his obſervations on the proceſs of nature in outward caſes, I ſhall ſay little, as it is a ſubject in which I am but little converſant. That diſeaſes conſpire or operate toward the deſtruction of the patient, I believe, will admit of no diſpute; but then it ſeems to be as uncontroverted, that nature does, by ſome of the ſymptoms, not only indicate, but even carry on, a cure, and never fails to accompliſh it, where ſhe is not overpowered by the ſuperior force of external accidents, or the inveteracy of the diſeaſe. Thus, we ſee it happens in fevers, impoſthumes, and other diſorders, where, by means of ſweating, ſuppuration, and other ſuch ſymptoms, ſhe cleanſes the blood, and expels the morbid matter. Whether the paroxiſms which attend the gout and gravel, and other chronical diſorders, ſubſerve the ſame purpoſe or not, I leave to the deciſion of thoſe who are better judges. But one thing is certain, that numberleſs diſeaſes are cured by the mere force of nature, without the aſſiſtance of medicine, both in our own country, and in many others, where you will find any traces of the healing art. From which I conclude, that nature is under the influence of laws, by the operation of which ſhe makes mighty, and often ſucceſsful, ſtruggles, to baffle the diſeaſe, and therefor is often her own phyſician.

But Simplicius, not caring to reſt his cauſe upon this iſſue, ſoon dropped this part of the argument, and went on to ſhew, that, how much ſoever nature may ſuggeſt and forward a cure in the bodily caſes, ſhe has left thoſe of the mind quite deſperate and incurable.—Can he diſcern, eſpecially after the hint which our preſident gave us, I ſay, can he diſcern no ſymptoms of an internal neceſſity, ſimilar to thoſe outward ones, which prompt us, inceſſantly prompt us, to ſeek relief from the boſom-plague? He told us, that the patient was pricked and almoſt ſuffocated in a pleuriſy, till he obtained the proper redreſs. Are there then no ſtings, no convulſions, no ſuffocations within, when a paſſion has broke looſe and ſpreads havock through the mind? What does he think of the ſhame and ſelf-condemnation a man feels upon having tranſgreſſed the rules of honour and duty? When one boils with revenge, envy, a ſettled rancour and malignity, or even has a thorough ſelfiſhneſs, and is inſenſible to the wants and miſeries of mankind: oh! then what labours to conceal the mean ſullen paſſions, and yet what dread of diſcovery, what ſenſe of meriting, and yet fear of incurring, the contempt and hatred of one's fellows? Are not theſe at once ſtrong ſymptoms of an unnatural ſtate, and awful ſanctions to the unhappy patient, violently impelling him, to diſcharge the gnawing venom, and cultivate more gentle and humane affections? Again, let us ſuppoſe one entirely governed by an immoderate paſſion for power or pleaſure, and ſticking at nothing to obtain them, betraying his friend, ruining her he loves, or rather profeſſes to love, proſtituting his honour and freedom, and betraying his country. What a ſcene muſt be acted in that man's mind? Good heaven! What muſt

the wretch feel from the ſtruggles of interfering paſſions, the whirl and perpetual agitations of glowing deſire, the agonies of remorſe, a ſenſe of infamy and diſgrace among all but his immediate dependents, and the fears of a future reckoning? By theſe inward pains, ſimilar and yet far ſuperior to thoſe which we ſay afflict the body, the patient muſt be convinced, that he is in a ſhattered disjointed ſtate, and can never be well till the paſſion is ſubdued, which gave them birth, and continues to feed them. Theſe inward ſymptoms, joined to thoſe outward calamities, in which theſe vices have involved him, ſuch as the ruin of his fortune, health, and reputation, not only require, but compel, and induce, a kind of neceſſity upon him to obſerve the method of cure, which nature points out to him; namely, the breaking thoſe falſe aſſociations, which corrupted his taſte, and perverted his conduct; and formerly that true reliſh of good and ill, virtue and vice, upon which a virtuous temper and conduct depend.—But, ſays Simplicius, the laws of aſſociation and of habits rivet the diſorder, and prevent almoſt the very poſſibility of a cure. Undoubtedly they make it very difficult, yet not quite deſperate. To ſettle a juſt method of breaking wrong aſſociations, and forming right ones would require much time, great pains, and exact obſervation; but nature herſelf does ſomething towards it, and I beg leave to offer a few imperfect hints concerning her proceſs.

When any paſſion has leaped the bounds aſſigned it by nature, that is to ſay, gone beyond our real wants, or incroached on the welfare and happineſs of others, it defeats its own end; or, in other words, diſappoints us of that very good which it leads us to purſue; and is moreover, by

the juſt order of nature, made the ſource of continual diſquiet and vexation. Suppoſing then that we have aſſociated the ideas of happineſs, content, and repoſe, to a boundleſs and unremitting purſuit of power or pleaſure, and have likewiſe annexed to this phantom the proſpect of friendſhip, good-fellowſhip, honour among the gay or buſy part of mankind, and the like, no ſooner do we ſet out in a favourite courſe, but the jaded appetites recoil with ſatiety and diſguſt on us; the paſſion is whetted, and yet the pleaſure grows ſtale by indulgence; mankind are regarded by us only as tools of our power, or miniſters of our pleaſure; ſo that by degrees the kind affections loſe their influence, and, in their room, ſuſpicious jealouſy, pride, envy, and all the rancorous paſſions exerciſe an unlimited dominion. When this ſiſterhood of furies has once taken poſſeſſion of us, then farewel to peace and tranquillity, farewel to the ſober exerciſe of reaſon, and the ſweet flow of a good temper. Add to all, frequent diſappointments, rivalſhips, falls, venal dependence, ſervitude, inſolence of power, caprice of the fair, contempt of the wiſe and good, and fortune and ſtrength ſpent in the chace; I ſay, put all theſe together, and then judge, whether ſuch a courſe of expence may not ſuffice to convince any perſon of ordinary attention, that there is not ſo ſtrict an union between happineſs, and the purſuits of power and pleaſure, as was at firſt apprehended. Thus, both the inward and outward effects of the unreſtrained indulgence of any paſſion are natural ſamples or experiments of the falſhood of the aſſociations, and ſerve alſo to ſhew, that a contrary diſagreeable ſet of ideas accompany them, as certainly as thoſe more pleaſurable ones, of which we thought them

entirely, or principally compoſed. Are not ſuch calamities, therefor, warning alarms to us that we are upon a falſe ſcent, that we have maimed our conſtitution, and muſt change our temper and conduct, in order to better our ſtate? Do they not ſhew us both ſides of objects, teach us to obſerve the conſequences of our conduct, and trace our miſtakes and miſery to their true ſource, the falſe opinion we had formed of good and evil? Are they not ſtrong experimental proofs, ſufficient to ſatisfy any man who will think at all, that his mind muſt continue the ſeat of remorſe and pain, and can never regain true ſerenity, till he keep his deſires within the bounds of innocence and virtue, and ſacrifice every gratification incompatible with theſe?

'Thus, nature is a ſubordinate phyſician to the 'ſupreme one, and experience ſtands by, as her 'faithful companion and aſſiſtant, to carry on the 'cure; which is accompliſhed ſooner or later, ac-'cording to the ſtrength of the diſeaſe, the diſpoſi-'tions of the patient, and that complicated variety 'of circumſtances from without, as well as from 'within, which forward, or retard, his recovery.'

Many inſtances might be given of the wonderful force of thoſe inward compunctions and horrors, that ſometimes poſſeſs a guilty mind, and are awakened there by the moſt unexpected circumſtances. When theſe are once let looſe upon the unhappy patient, the beloved aſſociations of intereſt, power, or pleaſure, burſt aſunder like bubbles of air; the whole ſcene of his paſt life riſes full to his view, and appears big with extravagance and frenzy; the baſe or wicked part he has acted, ſtares him in the face, nor can he find any relief from thoſe ſtings of remorſe which pierce his inmoſt frame, till he has diſcloſed his guilt,

expelled the exorbitant paſſion, and becomes ſenſible to more worthy ſentiments and affections.

I dare ſay, Gentlemen, your acquaintance with hiſtory and the world will ſuggeſt to you many examples of this kind, in which it muſt be confeſſed, that the hand of the ſovereign Phyſician of nature is very conſpicuous. I ſhall beg leave to mention one, becauſe it is a true ſtory, and happened in a neighbouring ſtate not many years ago.

A jeweller, a man of a good character and of conſiderable wealth, having occaſion, in the way of his buſineſs, to travel at ſome diſtance from the place of his abode, took along with him a ſervant, in order to take care of his portmanteau. He had along with him ſome of his beſt jewels, and a large ſum of money, to which his ſervant was likewiſe privy. The maſter having occaſion to diſmount on the road, the ſervant watched his opportunity, took a piſtol from his maſter's ſaddle, and ſhot him dead on the ſpot. Then rifling him of his jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal. With this booty he made off to a diſtant part of the country, where he had reaſon to believe, that neither he nor his maſter were known. There he began to trade in a very low way at firſt, that his obſcurity might ſcreen him from obſervation, and in the courſe of a good many years, ſeemed to riſe by the natural progreſs of buſineſs, into wealth and conſideration; ſo that his good fortune appeared at once the effect and reward of his induſtry and virtue. Of theſe he counterfeited the appearances ſo well, that he grew into great credit, married into a good family. and by laying out his hidden ſtores diſcreetly, as he ſaw occaſion, and joining to all an

univerſal affability, he was admitted to a ſhare of the government of the town, and roſe from one poſt to another, till at length he was choſen chief magiſtrate. In this office he maintained a fair character, and continued to fill it with no ſmall applauſe, both as a governor and a judge; till one day as he ſat on the bench with ſome of his brethren, a criminal was accuſed of having murdered his maſter. The evidence came out full, the jury brought in their verdict that the priſoner was guilty, and the whole aſſembly waited the ſentence of the preſident of the court, (which he happened to be that day) with great ſuſpence. Mean while he appeared to be in an unuſual diſorder and agitation of mind, his colour changed often; at length he aroſe from his ſeat, and coming down from the bench, placed himſelf juſt by the unfortunate man at the bar, to the no ſmall aſtoniſhment of all preſent 'You ſee before you,' ſaid he, addreſſing himſelf to thoſe who had ſat on the bench with him, 'a ſtriking inſtance of the juſt 'awards of heaven, which this day, after thirty 'years concealment, preſents to you a greater crimi-'nal than the man juſt now found guilty.' Then he made an ample confeſſion of his guilt, and of all its aggravations, particularly the ingratitude of it to a maſter who had raiſed him from the very duſt, and repoſed a peculiar confidence in him; and told them in what manner he had eſcaped the obſervation of mankind by the ſpecious maſque he had wore. 'But now, added he, no ſooner did this unhappy 'priſoner appear before us, charged with the ſame 'crime I was conſcious of myſelf, than the cruel 'circumſtances of my guilt beſet me in all their 'horror; the arrows of the Almighty ſtuck faſt with-'in me, and my own crime appeared ſo atrocious,

'that I could not conſent to paſs ſentence againſt my 'fellow-criminal, till I had firſt impannelled and ac-'cuſed myſelf. Nor can I now feel any relief from 'the agonies of an awakened conſcience, but by re-'quiring that juſtice may be forthwith done againſt 'me in the moſt public and ſolemn manner, for ſo 'aggravated a parricide. Therefor, in the preſence 'of the all-ſeeing God, the great witneſs and judge 'of my crime, and before this whole aſſembly, who 'have been the witneſſes of my hypocriſy, I plead 'guilty, and require ſentence may paſs againſt me 'as a moſt notorious malefactor.' We may eaſily ſuppoſe the amazement of all the aſſembly, and eſpecially of his fellow-judges. However, they proceeded, upon his confeſſion, to paſs ſentence upon him, and he died with all the ſymptoms of a penitent mind; an exemplary inſtance of the fatal effects of an exorbitant paſſion, and the tremendous juſtice of providence, in detecting one of the moſt cool and artful villains, after ſuch a long concealment!

I do not pretend to build any general concluſions on ſuch extraordinay caſes. All that I would argue for, is, that there are many inſtances of minds labouring under diſorders, whether acute or chronical, in which they are compelled, by as pungent and irreſiſtible pains as thoſe mentioned by Simplicius in bodily caſes; I ſay, inceſſantly compelled, to ſeek a change of their ſtate, of which pains they can never totally rid themſelves, but by removing thoſe diſorders which produced them. If ſome conſtitutions are ſo callous as not to feel them, or ſo obdurate as to reſiſt their influence, this is no more than what happens in ſome bodily diſtempers, where the patients are ſo indolent, or ſo wilful, that they chuſe to continue ill, rather than apply the proper means of cure.

But I am afraid, Gentlemen, I have detained you ſo much longer than I intended, in endeavouring to anſwer Simplicius's objections, that we muſt refer the farther conſideration of the ſubject to another evening. The company agreed to Sophron's propoſal, and broke up.

DIALOGUE XX.

AS Philander has given us ſo agreeable a taſte of ſound practice, built on a true pathology, or theory of the different kinds of mental diſorders, we muſt inſiſt, ſaid Hiero, upon a more particular explanation of his general doctrine, and beg to hear a few of the moſt obvious and eaſy rules of practice. In this requeſt, I hope, I ſhall be ſeconded by the reſt of the company.

The requeſt being warmly enforced, Philander, after a ſhort ſilence, ſaid ſmiling:

I find, Gentlemen, it is a dangerous thing to ſtart any game in ſuch a company as this, unleſs one has a mind to follow it. If I have really done what Hiero pretends, one would think it were merit ſufficient to exempt me from any farther trouble in the chace, at leaſt enough to provoke him and my other friends to join in it; from which concurrence we might expect better entertainment upon the whole. But ſhould I engage in it in good earneſt, I am afraid it would prove not only a laborious, but a very tedious purſuit. For if that be true, which Conſtant obſerved, and which indeed ſeems very probable, that the various paſſions and diſeaſes of the mind, whether of the acute or chronical kind, are

to be traced up to our ſovereign taſte of happineſs, or what we call good and ill; — if this taſte depends principally on thoſe images of things, or aſſociations of ideas we have been accuſtomed to form; — and if theſe have their chief ſeat and empire in the regions of the imagination, that laboratory of the ſoul, in which the various forms of beauty and good are refined, compounded, ſeparated, and prepared, for ſetting the active powers in motion; I ſay, if this be the caſe, then in order to the digeſting a juſt ſyſtem of the healing art, it would be neceſſary to give a theory of the imagination; to deduce the laws and powers of aſſociation; and to trace thoſe cauſes, whether external or internal, more immediate or more remote, which influence our views and paſſions, and form our manners. But the laying open, in this manner, the moſt myſterious movements and delicate operations of the mind, would require a thorough inſight into human nature; and, as I obſerved in our laſt converſation, a long and attentive experience of the complicated phenomena of human life; and therefor, I am afraid it would prove too bold and tedious an enterprize to attempt it in a loſe converſation — All I ſhall pretend to do, will be to draw together a few rules, from ſome of the moſt obvious experiments which have been made, and from certain forms of practice uſed by the moſt celebrated maſters of the art. Theſe may poſſibly ſuggeſt ſome uſeful hints for our own private regimen, but I do not ſuppoſe that they will extend to that infinite variety of caſes which may befal the variable conſtitution of frail and fallible mortals. — I hope, Gentlemen, you will excuſe me if I talk in a magiſterial ſtyle, ſince you have put me upon preſcribing in form.

Let the diſtinct ſpecies or characters, the various and yet peculiar ſymptoms and appearances of the diſeaſe, be carefully examined, that it may be accurately aſcertained, and that you may diſtinguiſh what is the effect of conſtitution or natural temper, from what is adventitious, or owing to extrinſic cauſes and accidents. If the diſorder be interwoven with the original conſtitution, you may moderate and allay, but can hardly expel it entirely, or new-model the conſtitution. Thus, if a man be naturally choleric, effeminate, or cowardly, there are certain charms by which you ſoothe, exalt, and fortify nature; but to maſter it altogether, is a work, I doubt, too arduous for human ſkill.

Fervet avaritia, miſeroque cupidine pectus?
Sunt verba, et voces, quibus hunc lenire dolorem
Poſſis, et magnam morbi deponere partem.

" Does jealouſy of want, or real need,
" Or thirſt of wealth inſatiable torment
" Your ſickly thoughts? Soft words may be
" applied,
" Lenient of grief, with power to cure or eaſe
" The fever of your ſoul ——

If the diſtemper has proceeded from external and accidental cauſes, there is a probability of removing it altogether. If, for inſtance, the infection has ariſen from certain miſtakes in education, or wrong principles, it may be cured by rectifying theſe, and giving the mind better information.

Obſerve, accurately, the ſeaſons of the diſeaſe; at what age, for inſtance, it ſeizes the patient, and at what ſeaſons, whether in times of proſperity or adverſity, of public or private calamity, of health

or ſickneſs: for theſe I would call the moral ſeaſons, which greatly affect the diſeaſe by ſtrengthening or weakening it; a ſtrict attention to them is of conſiderable uſe both in aſcertaining its ſpecies, and indicating the manner of cure. There are diſorders incident to a certain age, to youth, for inſtance, which a maturer age and cooler reflection will cure of themſelves, without any other application. If your patient is involved in misfortunes which do not cruſh the mind, it is much eaſier to apply a remedy at that time, than while fortune ſmiles upon him; for he is then more mild and tractable, and his reaſon, as well as moral feeling, is then more acute. Therefor urge him home with applications ſuited to his caſe, and the proceſs of cure will go on more ſucceſsfully. Indeed the caſes of melancholy and dejection of mind, which ariſe from certain misfortunes, the cure of a particular diſorder, as ſuperſtition, for inſtance, will be more difficult and precarious on that account; and therefor the buſineſs of a wiſe phyſician, in ſuch a caſe, will be, to introduce a more ſerene and placed ſtate of mind, or to aſſiſt and point out to his patient a method of bettering his circumſtances, an agreeable change in which will render him more open and flexible to conviction and perſuaſion. Again, though the diſeaſe may appear to have more eſpecially a moral caſt, yet it may ariſe chiefly from external indiſpoſition. This muſt be carefully ſeparated from what is the effect of temper and irregular paſſions. In the former caſe the patient had beſt conſult his ordinary phyſician, whoſe advice will be of much more avail than the moſt elaborate moral preſcriptions. But of this ſort enough was ſaid by Conſtant formerly. Of them one may ſay what Dr. Prujean told his fair pa-

tient's father, who conſulted him in a caſe where love was at the bottom, 'That in all his books he knew 'of no cure for his daughter's caſe.'

There are likewiſe certain times, or delicate conjunctures, in which nature is beſt diſpoſed towards a change; for inſtance, when a diſappointment or check in the patient's purſuit, or the ſhame of his fault, or a particular flow of good-humour render him more flexible, apter to feel and confeſs his exorbitancies, and more willing to amend them. Cheriſh and endeavour to fix thoſe ſeaſons by ſteady reſolutions, firmer promiſes, and exerciſes ſuited to them. Such happy minutes often happen in company, when the ſocial ſpirit runs high, and amidſt the warm effuſions of the heart. Improve theſe to apply the cure: they are ſwift and not to be recalled.

Endeavour, from an exact obſervation of the ſymptoms and effects, to trace the diſeaſe to its cauſes, at leaſt the immediate and proximate ones; for theſe are generally obvious enough, and lie much more open, than ſuch as are remote, which it is harder to trace, becauſe of their ſubtile and diſtant connexions. From theſe the beſt indications of a cure are to be drawn. Then apply remedies whoſe qualities and operation will have a contrary effect. If, for inſtance, the diſeaſe has ariſen from bad habits, you muſt endeavour to expel it by accuſtoming your patient to a ſeries of actions, the very reverſe of thoſe by which the ill habit was acquired and ſtrengthened. For as the bad habit or temper was contracted by exerciſe, it is by contrary exerciſe, that it muſt be unlearned. Thus ſelfiſhneſs, which is one of the earlieſt diſpoſitions children are trained up in, and proves the ſource of manifold vices and

calamities, is generally formed by an unreſtrained indulgence of their ſeveral appetites and paſſions, and their never having been denied or croſſed in any thing — by humouring their vanity with exceſſive and indiſcreet applauſe; their taſte of pleaſure by a ſolitary luxury; their luſt of power by a fond partiality and complaiſance to all their faults and freakiſh humours. They muſt therefor be weaned from the ſelfiſh habit gradually, by firſt inuring them to ſmaller inſtances of ſelf-denial, then to greater; ſometimes by denying, and at other times by yielding to, their deſires in leſſer matters, to gain upon them in others of more conſequence; by making their ſelfiſhneſs diſappoint its own ends; but eſpecially by giving them a taſte of liberality and generoſity; and engaging them, according to the rules formerly preſcribed by Hiero, in frequent acts of humanity and friendſhip; which will gradually unbind the contracted ſelfiſh principle, and let looſe the kind affections to act more at large.

If the diſtemper has proceeded from miſtaken or narrow notions of intereſt, advantage, or gain, ſuppoſe wealth, power, or preferment, theſe muſt be corrected; and the patient's views enlarged. But how is this to be done? By putting the patient, if he is at all willing to liſten to reaſon, upon examining this more, or leſs complicated form of intereſt, which he purſues, of what ingredients it is compoſed, whether of natural, moral, or mixed goods; what is their ſeparate, or accumulative value; or how far they conduce to happineſs. In order to determine this with more exactneſs, let him weigh carefully, how far the eſſential properties or characteriſtics of good or happineſs belong to that ſpecies of it which he

courts, *viz.* Whether it may be properly called his own—independent of others, and of the uncertain accidents of a variable life,—and conſequently, entirely unprecarious,—within the compaſs of his own power,—which may be enjoyed by him at all times —and every where,—without forfeiting a greater good,—truly ſatisfying,—and which over-balances the ills that may accompany it.—But, though, upon a fair trial, it ſhould not be able to ſtand this teſt, but appear deficient in ſeveral articles, yet habitual attention to the idea may have made it ſo conſiderable, and a long purſuit of it rendered the taſte ſo predominant, that this review ſhall not be ſufficient to undo the habit founded on it, or to engage the patient in a more rational courſe. Therefor it may be farther neceſſary to recollect, by what proceſs or chain of accidents, education, ſtudies, buſineſs, fortune, friendſhips, connexions, and other circumſtances, ſuch narrow views, and ſo perverſe a taſte of good, has been formed; and then to proceed in counteracting thoſe by ſimilar principles, yet of an oppoſite genius and tendency, and by bringing views, and paſſions of a nobler kind of play, firſt to counterfeit work, and then to ſupplant their influence As ſome natures are peculiarly ſenſible to praiſe and honour, I would employ this principle to correct or reform certain diſpoſitions, particularly the ſelfiſh, the ambitious, the vain, the lazy, and the timorous. Let their fondneſs of applauſe be directed to right objects, or to an honourable ſphere of action; and then praiſe, diſcreetly tempered, will ſerve only to quicken their motion towards virtue. Proſpects of honour and applauſe, in conſequence of diligence, manhood and reſolution, often preſented in real examples, and offered in part, as an earneſt of larger

tribute, will be ſeaſonable ſpurs to prompt the ſlothful, and ſupports to inſpirit the timorous. But ſingular delicacy muſt be uſed in the application of ſuch a cure: for an indiſcreet doſe of it, like too ſtrong a perfume, will overcharge and annoy the conſtitution; but if given in meaſure, like ſome grateful odour, it will cheer and exhilarate the ſpirits. To ſpeak more plainly, I would not praiſe any, eſpecially children, for their natural talents, whether of body or mind, or any outward advantages whatſoever, their ſtrength, beauty, wit, memory, or ſuperiority to others in any perfection, and far leſs for the goods of fortune; but for their diligence, regard to truth, the juſtneſs of their moral ſentiments concerning good and ill, the goodneſs of their temper and conduct. For applauſe, on the account of the former, will put them on a wrong ſcent, and muſt infallibly ſwell the mind with pride and vain-glory; and of conſequence nouriſh low and ungenerous principles of action, highly derogatory to the merit and luſtre of virtue. Theſe diſadvantages can never be compenſated by any improvements made in ſuch talents; whereas that praiſe which is referred to moral qualities and action will not only prevent the moſt unnatural and dangerous aſſociation of ideas, eſpecially in the minds of young perſons who are apt to place a great value in thoſe things they hear much commended, but likewiſe nurſe and cheriſh the riſing ſeeds of virtue, by confirming them in eſteem of it; and will make them, in due time, honeſt friends, good citizens, zealous patriots, and what the Spectator pleaſantly calls, *heros* in domeſtic life.

I wiſh, ſaid Conſtant, begging leave to interpoſe a word, this laſt preſcription were more minded than

it is in the buſineſs of education, eſpecially by thoſe who preſide in the education of the fair ſex, and by thoſe too who profeſs to be their admirers. To annex ideas of merit, or, which is the ſame thing, to be laviſh of praiſe and compliment, to any thing but virtue, or good conduct, is to miſlead and corrupt the mind. There are too kinds of pride; the firſt, where we aſcribe merit to ourſelves, on account of the gifts of nature or fortune; the ſecond, where we over-rate our merit, or ſet an higher value than we ought, on any quality we poſſeſs, or fancy we poſſeſs. The firſt kind is owing to a wrong aſſociation of ideas, which is for the moſt part formed in children, by praiſing them for thoſe that do not deſerve praiſe; as for their fine cloaths, an handſome face, genteel addreſs, and the like tranſcendent fine qualities. The miſchiefs of this wrong aſſociation are innumerable; it enters into every part of our conduct; we impoſe, and are pleaſed to be impoſed on by others in almoſt every inſtance; we praiſe this man's fine taſte, the other's wit, his ſhrewdneſs, his politeneſs, or rather his ſervility of manners, till we deſcend even to his vices and follies, ſo they be but faſhionable. And what wonderful encomiums do we beſtow on his fine gardens, noble houſes, elegant furniture, ſplendid equipage, and a thouſand other gewgaws, all inimitably fine, and to be ſure, moſt undoubted badges of illuſtrious merit! — But when the ladies are in queſtion, with how many fine things are they ſet off! Says Eugenio, who can deſcribe their ſhape, their face, their air, their voice, their gate, their taſte of dreſs? All enchanting, all divine! Who would not admire, I believe I ſhould have ſaid, adore ſuch divine creatures? In ſhort, I believe one half of the vices and fol-

lies of the ſex, are owing to ſuch wrong aſſociations. Let their partners in guilt ſhare in the blame.

Eugenio was going to reply, when Philander, ſmiling, reſumed the diſcourſe: I thank Conſtant, for his remark, in which I ſee no reaſon why Eugenio ſhould think himſelf intereſted for all his friend has ſaid, and ſhall go on to ſuppoſe the mind inflamed and diſordered by ſome other wrong aſſociations; for inſtance, a falſe ſpecies of *pleaſure*, which is generally a very mixed form. How is it poſſible to undeceive the unhappy patient, and allay the fever of deſire, which boils in every vein, but by the ſame kind of regimen with that before propoſed; *viz.* by ſeparating the parts of which the pleaſurable phantom conſiſts; — ſhewing what it has of its own, and what it borrows from another and nobler claſs of pleaſures; — fairly calculating the pains neceſſary to the purchaſe, thoſe that accompany it, and in which it terminates; — and what pleaſures it robs us of; — but eſpecially by preſenting a more auguſt and generous kind of it, which is neither uſhered in, nor attended with ſuch pains, and cloged with none or fewer of thoſe inconveniencies that abate the other kinds! By theſe and the like inſtructive methods, in which the appeal muſt be made to the patient's own experience and feelings, you muſt endeavour to expoſe the falſe ſpecies which he admires, and ſhew that the admiration itſelf is wrong and ill-founded, or that the paſſion built upon it is faulty in ſome reſpect, either as it leads him to wrong meaſures for gratifying it, or diverts him from nobler purſuits.

Again, if the mind be troubled with ſuperſtition and religious panics, thoſe errors and prejudices, from

which they originally ſprung, muſt be detected; the Deity muſt be repreſented in a fair and true light, poſſeſſed of a perfect excellence, of that impartial and univerſal goodneſs, which renders him ſupremely amiable, and creates confidence and truſt, inſtead of averſion and dread — his works muſt be vindicated as perfectly good; — his adminiſtration muſt appear the reſult of conſummate wiſdom and love; — and his ſervice be exhibited as ſober, rational, and altogether benign; — and then thoſe phantoms of ſuſpicion and terror, which haunted the mind, will vaniſh with the falſe opinions that raiſed them.

But if this dark and ſullen diſeaſe has ariſen from a blacker ſource, the perverſeneſs and malignity of the heart, rather than the cloudy notion of the head, the cure muſt penetrate much deeper, and you muſt begin with cleanſing and repairing the conſtitution, before you can expect to remove thoſe gloomy paſſions, which ſeldom fail of harraſſing a mind at variance with itſelf, and in a ſtate of hoſtility with all around it. In this view then it is rather to be conſidered as a ſymptom or concomitant of another diſeaſe, than a diſtinct one by itſelf, and ſo muſt undergo the fate of its parent.

Is the diſorder the effect of ſeverity in the parents or maſters? then ſweetneſs, mild treatment, and other cordials, muſt be uſed, to encourage and embolden the patient, and raiſe his dejected ſpirits. Or has exceſſive indulgence and parental fondneſs enervated his mind, and made him petulant and imperious, he muſt be reſtored to hardineſs and modeſty by a firmer and more equal conduct.

Before Philander proceed any farther, ſaid Simplicius, I beg he will allow me to deſire one thing of him.

Pray, what is that, ſaid Philander?

I obſerve, replied Simplicius, that, in this courſe of moral or ſpiritual medicine, which our preſident has gone through, he has ſtrongly recommended an accurate attention to thoſe ſymptoms, which accompany, or belong to the diſorders of the mind, as a neceſſary ſtep towards the facilitating their cure. Now, will Philander be ſo good as to let us a little more into his meaning, and explain, by an example, how that obſervation is to be taken, and the purpoſe it may ſerve. I know it is abſolutely neceſſary in bodily caſes, and anſwers excellent ends, and therefor want to ſee its uſe in the diſeaſes of the mind, which are full as intereſting.

It is no hard matter, ſaid Philander, to ſatisfy Simplicius, how the thing is to be done, and for what purpoſes it ſerves. But it is a more difficult and delicate buſineſs to make an exact judgment, and take a truer regiſter of the peculiar ſymptoms which belong to each diſeaſe, and diſtinguiſh it from all others. In general, by attending to the ſymptoms, we diſcover the genius and cauſes of the diſeaſe, and the methods which nature takes to ſubdue and expel it; and by theſe means are taught the moſt effectual way to ſecond her intentions in the recovery of the patient. For thoſe very ſymptoms, as Sophron well obſerved formerly, are the ſalutary efforts and ſtruggles of nature, whether they were more ſecret or more open, by which ſhe endeavours to diſengage herſelf from the oppreſſive load, and indicates a cure. So that a faithful regiſter of theſe muſt be the trueſt key to unlock the ſecrets of nature, and fulfil her intentions. But you will perhaps better underſtand what I mean by taking a particular inſtance; and let that be the diſeaſe or paſſion of *jealouſy*. It begins

with faint ſuſpicions, weak fears of ſome affront or injury to one's love, then ſtronger, and gradually ſtronger ſtill; theſe grow from ſlight preſumptions, and are confirmed by degrees, by little accidental coincidences of time, place, or other minute circumſtances: reports or ſurmiſes ſuggeſted from different hands, eſpecially if they appear without deſign, and riſe above one another, or add ſomething new, greatly ſtrengthen the ſuſpicions, and theſe ſink ſo much the deeper into the mind, if it is in a ſtate otherwiſe violently moved, paſſionate or melancholic, depreſſed in its circumſtances, or particularly acute in its perceptions at the time, inflamed by liquor, or enlivened by company. The patient begins now to ſee every thing in the blackeſt colours,— dwells on all the little circumſtances that confirm the paſſion, — aggravates them beyond their due ſize and proportion; — then follow ſudden ſtarts and ſallies of thought and paſſion; — dreadful ſuſpence between fear and hope, — ſuſpicion and wonted confidence ſucceed quick to each other; — eager deſires to be ſatisfied, and to have his ſuſpicions confirmed, yet horror at the thought, mixed with pleaſing illuſions that all may be a dream; — fluctuation of opinions and deſigns. — But when ſuſpicion is ripened into aſſurance, then follows averſion, keen indignation, dire hate, an eager propenſity to revenge; with ſtrong love and paſſion between, like the hot fits of an ague, which ſucceed the ſhivering and cold; theſe uſher in deſperate reſolutions, which are ſoon ſucceeded by quick convulſions of remorſe and horror. At length the creature being wrought up to fury by this tumult or oppoſite paſſions, is capable of attempting any thing, and the paſſion is ſeldom ſoothed or laid, but by the deſtruction of the per-

ſons who were the unhappy occaſions of it; or elſe having ſpent itſelf, by the violence of its ferment, it ſubſides at length into a cool hate, or perfect indifference. This, Gentlemen, is a ſketch; but I confeſs a very rude and imperfect one of what I meant. But from the gradual workings of nature, during the whole proceſs of the paſſion, we may deduce the genuine indications of a cure. Jealouſy generally takes place where there is a ſtrong love, and is more or leſs violent in proportion to the ſtrength and fervour of that paſſion. As nothing can ſatisfy it ſhort of a return of affection, ſo it can bear no rival; nature intending by this to bind the moral connection the faſter, for the ſurer propagation and ſupport of ſociety: whenever, therefor, there is any appearance of a breach in this connexion, the imagination takes the alarm, and brooding over the real or ſuppoſed injury, produces that violent convulſion we call *jealouſy*, which is but the frenzy, or the corruption and exceſs of love, ſeeking to recover and be entirely re-united to its natural object from which it was, or thought itſelf divorced by the apprehended infidelity. Two indications, therefor, ſeem to riſe out of the diſorder. The firſt is to diſabuſe, or undeceive the unhappy patient, by a fair and careful examination into thoſe circumſtances or preſumptions, which gave birth to the paſſion. The ſecond is, to endeavour to revive and dwell upon thoſe impreſſions of honour, worth, or friendſhip, which created the firſt attachment to the perſon beloved, and by that means to kindle a-freſh the antient love. Whatever contributes to introduce this, like a balſamic infuſion into ſome feſtered ſore, allays the unnatural heat, and ſweetens thoſe corroſive humours that infected and preyed upon the temper. As in

hypochondriac caſes the ſpirits are ſuppoſed by ſome to flow with an unequal courſe, and light upon ſome tender or debilitated part, where nature is leaſt able to bear the ſhock of ſuch an unuſual flow; ſo in the paſſion of jealouſy the whole current of thought and imagination, running in the channel of the ſuppoſed affront, reſts upon that tender paſſion of love, rankles it to an exceſſive degree; turns every incident into the colour of the prepoſſeſſion, and exalts deſire into frenzy and hate. But the diverting the thoughts from that dark ſide to fairer views of the object, and the introducing a more gentle and healing paſſion, makes a revulſion of the acrimonious humours, and turns the current of the mind into the accuſtomed channels of confidence, friendſhip, and love.

If our preſident will give me leave, ſaid Eugenio, I would tell a ſtory, that relates to the very ſubject we are upon, and which the obſervations he hath made bring full into my mind. I believe when the company hears it, they will think it a pretty ſtrong confirmation of his remarks on the diſeaſe now named, and the methods of its cure. I had it from good authority when I was abroad, and you may depend upon it as an account of a real tranſaction.

A petty Italian nobleman, who lived in a little village in the neighbourhood of Florence, had been happy many years in the poſſeſſion of one of the faireſt and moſt virtuous of her ſex. He was a man of good natural parts, and had an high ſenſe of virtue, with very ſtrong paſſions, which the ſervile dependence of his vaſſals, and the authority he had been accuſtomed to exerciſe, without controul, within his own ſmall principality, conſpired ſtill to heighten. His good ſenſe was moreover clouded by an unſufferable

vanity; ſo that when he had got any whim or prepoſſeſſion into his head, it was next to impoſſible to cure him of it. He was exceedingly fond of his wife; nor did ſhe fail to make returns with equal tenderneſs and delicacy: yet notwithſtanding of this, he began to entertain ſuſpicions of her virtue. He would ſometimes look at her with an exſtatic tenderneſs; and, after the moſt endearing careſſes, turn from her with ſullenes, as fancying ſhe had received them coldly, or at leaſt not with that tranſport of paſſion he expected, or thought they deſerved. Sometimes he would toſs and rowl about all alone in his bed, as he himſelf afterwards confeſſed, revolving her whole behaviour of late, putting the ſtrangeſt conſtruction on every word and action, and interpreting her moſt innocent ſmiles, which ſhe ſcattered without thinking, on all his friends who came to his houſe, into deſigns of allurement or conqueſt. Thus would his thoughts boil, and his paſſions ferment into frenzy, and then would he ſtart from his bed, and run about the room in a whirlwind of fury, with ghaſtly looks, and eyes rolling like a madman's. He had for ſome days and nights continued in this uncomfortable ſtate, when one night returning home pretty late, fluſtered with liquor, he found his doors ſhut; he knocked hard, but could not for ſome time get entrance; which made him continue knocking without intermiſſion. At length he was let in, and as he was going up ſtairs he found one ſlipping ſoftly by him, as afraid of being diſcovered. Immediately it ſtruck him that this was his wife's gallant: he called aloud ſeveral times for lights, hoping to make ſome diſcovery; but as it was a pretty while before they were brought, the ſtranger had time to make his eſcape. This confirmed Thyman-

der's ſuſpicions, and made him dart like lightening into his wife's apartment. She ſeemed to be, and really was much ſurprized at the noiſe that was made, and the unuſual diſorder and fury in which her huſband appeared. Without heſitating a moment, Thymander pulled her out of the bed upon the floor; and, as if her guilt had been certain and notorious, poured forth a ſtorm of reproaches, accompanied with a volley of oaths and menaces. The compoſure of Sobrina's appearance and behaviour, joined to the moſt ſolemn proteſtations of her innocence, made no impreſſion on her frantic huſband. Equally unmoved with her tears and ſoothing language, he hauled her about, beat her unmercifully, and then left her for dead. Being returned to his own apartment, he ran up and down like one diſtracted, tore his hair, beat his breaſt, foamed at the mouth, roared aloud as if he had been on the rack, blaſphemed againſt heaven, curſed his wife as one of the moſt abandoned, and himſelf as one of the unhappieſt wretches that ever lived. In this manner did Thymander paſs the night. Next day the ſame dreadful ſcene was in ſome degree acted over again. After various black deſigns, and a thouſand convulſions of thought, his mind fixed at length upon a terrible way, being aſſured of Sobrina's guilt. There was a young gentleman of Florence, of a good family, but ſmall fortune, who came to the country for the benefit of the air, and uſed ſometimes to viſit in the family. As he had an agreeable perſon, and was very ſoft and engaging in his manners, Thymander ſuſpected from theſe, and other trifling circumſtances, that he was the perſon who carried on the ſuppoſed correſpondence with his wife. To him therefor he commanded Sobrina to write a letter, which he dic-

tated himſelf, in an obliging ſtrain, inviting him to a private interview. He withal ordered her to entertain Timocles with great frankneſs and civility, and to make him an offer of what money he might have occaſion for, while he continued in the country. At the ſame time he drew out a ponyard, made her feel the point of it, and told her that he was reſolved to be a witneſs to their interview behind the arras; and, if from their behaviour, he could diſcover the leaſt ſymptoms of guilt, he would ſend them both to the devil, as the juſt reward of their damned crimes. Sobrina told her unhappy huſband, with a noble aſſurance, that, having appealed to heaven for the vindication of her innocence, ſhe willingly left her cauſe to their common judge, and would reſt its deciſion upon the iſſue he propoſed.

The letter was ſent; and between that and the time of the aſſignation, Thymander took care that no other meſſage from his wife ſhould reach Timocles, to put him on his guard. At length the awful hour of trial came; Thymander took his ſtation, and, through an hole in the arras, obſerved what paſſed between Timocles and his wife, we may believe, with dreadful ſuſpence. Sobrina, putting on a ſmiling air, received Timocles with an eaſy frankneſs, deſired him to ſet down, and aſked him wherein ſhe could ſerve him during his ſtay in the place. Timocles thanked her in an handſome manner, but ſaid he did not know any thing in which he ſhould need to trouble her while he ſtaid in the country. Sobrina ſtill inſiſted, that if he had any occaſion for money or bills while he continued in her neighbourhood, he might freely command her. Timocles ſeemed a good deal ſurprized and out of countenance,

at ſuch unexpected frankneſs and generoſity; yet behaved with great diſtance and ſhew of reſpect, acknowleged her kind offers in very obliging terms, which if he had occaſion for, he would gratefully accept, but had no proſpect at preſent of giving her any trouble. Then riſing up, he took his leave in the moſt reſpectful manner, without a ſingle word or look, that could fix any ſuſpicion of the leaſt previous criminal intimacy. Sobrina behaved all along with an amazing compoſure, or rather a kind of ſerene majeſty, in which there was nothing fearful or forward, forbidding or inviting, being ſupported by a full conſciouſneſs of her own innocence, and an entire reſignation to the will of heaven. When Timocles was gone, the huſband came forth from his lurking-place, and confeſſed, that hitherto indeed he had diſcovered nothing that could fix guilt upon her, but that he muſt make a farther trial of her before he could admit her to his former confidence and love.

While things were in this criſis, Sobrina, who could not bear that the affair ſhould continue in that fluctuating and doubtful ſtate, ſent for a prieſt, who belonged to a neighbouring convent, and uſed ſometimes to viſit her huſband, an old man of a venerable character, celebrated for his wiſdom and ſanctity: to him ſhe communicated the whole unfortunate ſtory, and begged his beſt advice. The pious father deſired her to open the whole affair to him in her huſband's preſence, to which ſhe readily conſented. Both parties told the ſtory before him, each in their own way. Thymander, with the utmoſt diſorder and diſtraction in his looks and language, he exaggerated every circumſtance, frequently interrupted his wife, and could not forbear venting himſelf in

language not fit to be uſed before one of ſuch a character. Sobrina told her part of the ſtory with a ſimplicity which no art could imitate, and an intrepidity which nothing but innocence could inſpire; looked her huſband full in the face with a ſteadineſs and aſſurance that beſpoke a mind, at once conſcious of its own purity, and ſenſible of the high injury done her. Her language was ſmooth and unbroken, her whole account clear and coherent. At the ſame time her ſpirit was wound up to ſuch a pitch of fervour and enthuſiaſm, that ſhe ſeemed raiſed above herſelf, and the weakneſs of her ſex. There were no tears, no ſighs, no womaniſh complaints, not even expoſtulations. Her accent, manner, and behaviour, were indeed vehement and pathetic, but all equal, uniform, and ſuſtained by the very ſpirit and flame of virtue.

The honeſt eccleſiaſtic was moved exceedingly at ſo intereſting a ſcene; however he choſe at that time to ſay but little: the little he did ſay was chiefly addreſſed to Thymander; he ſpoke eſpecially to his paſſions of love and ſhame; both which he endeavoured to awaken, by appealing to his good ſenſe and candour, whether a woman, who had all along maintained ſuch a fair character, and who had ſpoke, acted, and behaved, in the manner ſhe did, in ſo ſevere a trial as he had made her paſs through, could poſſibly give juſt ground for ſuch unworthy uſage. Thymander replied, that the greateſt offenders are generally the moſt notorious diſſemblers; — that his own conduct had been god-like (theſe were his very words;) — that he had been torn indeed upon the rack, but had triumphed in the midſt of his tortures; and had maintained all the dignity of virtue, in a con-

juncture, that would have tried and ſhaken the ſtrength of an angel. Before the father took leave, he adviſed Sobrina in private 'to continue in the ſame 'calm, gentle, and condeſcending temper which ſhe 'had hitherto poſſeſſed;—to forbear all kind of ex-'poſtulations with her huſband;—to try all the 'ſoft inſinuating ways ſhe could think of, to com-'poſe his ſpirit, and unravel his ſuſpicions, when 'ſhe ſaw him in a cooler mode;—and to bend 'her utmoſt efforts to revive that tender paſ-'ſion, which he once entertained for her; and he 'did not doubt but ſhe would effectually ſupplant 'his jealouſy, and, with the aſſiſtance of heaven, 'make a ſecond conqueſt more firm and laſting than 'the firſt.'

Sobrina faithfully followed the father's advice, and took every opportunity of ſoothing him into good-humour. Mean time one day, while they were together, the ſame prieſt came in, and told Thymander he was juſt come from confeſſing a poor woman that had lately ſerved in their family, and was now on her death-bed, had confeſſed, that ſhe had been the unhappy occaſion of Thymander's jealouſy, and that her gallant was the perſon whom he ſuſpected of carrying on a correſpondence with his wife, and who had ſo narrowly eſcaped being diſcovered by him. As a proof of this, he delivered him a letter, atteſting thoſe facts, and ſigned by the woman herſelf. When the prieſt was gone, Thymander ſeemed much eaſier than he had been for ſome time paſt Sobrina, thinking him now more ſenſible to gentle impreſſions, ſeized the critical minute, fell down on her knees before him, and plied him with thoſe alluring airs and language, which the ſex, when they have a mind to it, know how to employ with ſuch irreſiſtible per-

ſuaſion; and at length ſo thoroughly melted him, that he caught her in his arms with the ſtrongeſt ardor of paſſion, and cried out, 'My dear Sobrina, 'you have conquered me. Truth and virtue have 'conquered me. I have wronged, cruelly wronged, 'the beſt and moſt virtuous woman that lives. I 'accuſe and condemn myſelf more bitterly ten thou-'ſand times, than you or the whole world can poſ-'ſibly do If you can forgive ſuch, and ſo aggra-'vated an injury, yet I cannot forgive myſelf; I 'ſhall reckon the remainder of my life too ſhort to 'make attonement for my guilt and folly, and to 'recompenſe your incomparable virtue.'

A ſad, but inſtructive leſſon to thoſe who are linked in that intimate relation, to guard againſt the firſt acceſſes of ſo dreadful a diſeaſe, or rather frenzy, as jealouſy, and never to let appearances take ſuch root in their fancy, as to ſwell them into the ſize of truth and reality! I have dwelt the longer on this melancholy inſtance of miſconduct and misfortune in private life, becauſe I thought it a proof from fact of the truth of Philander's account of the ſymptoms of this furious paſſion, and a confirmation of the method of cure which they point out, particularly the endeavouring to introduce that mild and ſoothing paſſion, which is moſt adapted to allay the rage of the diſtemper, under which the patient labours.

Philander thanked Eugenio for his ſtory, and forgiving him leiſure to breathe a-while, and then added; I would obſerve in general, with regard to all diſorders of the mind, that, as in the animal oeconomy, all ſudden changes from one extreme to another, as from heat to cold, or from one kind of diet or re-

gimen to the contrary, are very dangerous; ſo it is in the intellectual frame; and therefor the progreſs from one extreme to the contrary, as from great ſeverity to great indulgence, or from indolence and inapplication to reſtraint and toil, muſt be eaſy and gradual, leſt the conſtitution ſuffer by too ſudden an alteration. For though nature admits of a pretty great latitude in regimen, and, by cuſtom and uſe, may be familiarized to any, yet too quick tranſitions from one ſtate to another, to which it is not previouſly diſpoſed, gives ſuch a violent ſhock, as muſt diſturb the whole oeconomy, and diſguſt the patient againſt the very change we want to introduce.

If the diſtemper be of a contagious kind, and has been owing to bad company and example, it muſt be removed, by bringing the patient into better company, and ſetting fairer examples before his eyes. Thus that rudeneſs, low cunning and ſervility of mind and behaviour, which are contracted by aſſociating with domeſtics and low people, wear off by converſing with perſons of fine taſte and polite manners.—It is obſerved by your connoiſſeurs in human nature, as a ſecret in our conſtitution, that mankind lie more open to all kinds of impreſſions and emotions of paſſion in company than when alone; therefor not only is inſtruction inſinuated then, with the moſt prevailing force, but affections, thoſe eſpecially of the ſocial kind, are communicated with moſt eaſe and rapidity. Let the moral phyſicians then embrace thoſe occaſions, when the imagination and ſocial powers are at once moſt awake and moſt ſuſceptible, to offer his advice, and by a delicate addreſs, apply the neceſſary remedies for introducing the deſired change.

Begin always with ſmall taſks, and try the ſofteſt medicines firſt; for if you ſeek to ſtrain nature too far, and your invalid be of a diffident temper, he will grow impatient and deſpair of going through ſo ſevere a courſe as ſuch a beginning ſeems to threaten; in which caſe the diſeaſe, which, by milder applications, might have been ſucceſsfully treated, will become incurable.

If your patient be of a forward, over-confident temper, this will make him think the hard taſk you ſet him eaſy, till he has tried it; and conſequently render him ſlothful, in attempting it, or diſcourage him altogether, when he finds it more difficult than he at firſt believed it to be. But neither would I always accuſtom him to too eaſy taſks, leſt he never attempt difficult ones, but proportion them to his growing ſtrength and improvements.

Guard chiefly againſt thoſe propenſities of nature which are moſt predominant; for theſe are generally the ſeeds of the moſt inveterate diſtempers. Therefor bend nature, by degrees, in a direction oppoſite to that favourite biaſs, that you may bring it to a ſtrait and ſound ſtate. Avoid thoſe contagious airs, company, and occaſions, which uſed formerly to call forth and inflame the inherent fuel, provide a ſtore of the ſoundeſt and ſhorteſt maxims for baffling its force; and have theſe always ready at hand, like a reſervoir of water, to extinguiſh a ſudden fire, or like a dagger, immediately to ſtab the moſt dangerous of all enemies, incroaching vice. Propoſe to yourſelf the moſt worthy and virtuous ends; keep them ſteadily in your eye, and accuſtom yourſelf to ſuch reſolutions and actions as are at once moſt adapted to attain them, and weaken the influ-

ence of thoſe conſtitutional propenſities. By this means, if the diſpoſition cannot be entirely removed, it will be corrected and turned into the ſafeſt and moſt virtuous channel. Thus it was well obſerved by a ſpiritual doctor of no mean character, 'That there is a plaſtic virtue, a ſecret energy iſſuing forth from that which the mind propounds to itſelf as its end, to mould a faſhion according to its own model. Therefor as low ends debaſe a man's ſpirit, and ſupplant and rob it of its birth-right, ſo the higheſt end raiſes and enobles it. Thus, he that purſues any worldly intereſt as his end, becomes himſelf alſo γεώδης, *earthly*; and the more the ſoul directs itſelf to God, the more it becomes θεοειδὴς, *God-like*; deriving on itſelf a print of that glory and beauty with which it converſeth.' Thus aim at the good of your friends, your country, and mankind, and then, if you are naturally ſevere or remorſe, this temper will run up into an honeſt and inflexible ſeverity againſt all vice, meanneſs, and proſtitution, whether public or private. If you are of too ſoft and eaſy a turn, the ſame views and principles eſtabliſhed, and duly attended to, will render you good-natured, affable, and of a flowing courteſy in private life; aſſiduous, charitable, and humane in public life. The timorous will become ſlow and deliberate in counſel; cautious, diſcreet, and vigilant in action; the daring, enterprizing for the public good, determined in action, and courageous in danger. The ſordid gripping turn will improve, into an uſeful frugality, and attention to the wants of the public, and conſequently the advancement of uſeful arts: the profuſe temper will ripen into an honourable and virtuous munificence. Thus, by

diverting the peccant matter into proper channels, the very foibles and exorbitancies of nature are refined and exalted into virtues.

As fruits ungrateful to the planter's care,
On ſavage ſtock's inſerted, learn to bear;
The ſureſt virtues thus from paſſions ſhoot,
Wild nature's vigour working at the root.

Laſtly, Gentlemen, not to try your patience longer, if any diſeaſe or paſſion prove too ſtubborn, and ſeems ſo incorrigible, that you cannot entirely expel it, endeavour to change it into another ſpecies leſs dangerous, or to remove it from the vital parts; as we ſee phyſicians drive a diſtemper from the heart, or other vital parts to the extremities. This is done in our higher art moſt effectually, as I apprehend, by playing one paſſion againſt another, or ſubſtituting an innocent, in the room of an hurtful one. Thus the love of praiſe and honour is often ſucceſsfully uſed to ſupplant indolence, ſelfiſhneſs, and many other dangerous paſſions. The love of pleaſure may be converted, by proper applications, into that of buſineſs, books, or the ingenious arts; the luſt of power, into an ambition of ſerving the public and doing good. And a languiſhing, diſſolute, indolent love, may be transformed, not by diſappointment merely, but by inſtruction and virtuous intercourſe, into a more chaſte and exalted paſſion.

I ſhall conclude with one remark, that every one will be the beſt phyſician to himſelf, becauſe he ſhould know the hiſtory of his illneſs beſt; can trace the original ſeeds from whence it ſprang, by what ſteps it advanced, and what foreign or adventitious circumſtances conſpired to bring it to maturity; and

is, in ſhort, beſt acquainted with all the ſymptoms that attend it. This will enable him to judge with more exactneſs than any other perſon can, by what counter-proceſs or counter-regimen the principles of corruption muſt be gradually weakened, and at length worked off, and a ſounder habit of mind introduced; he is ſufficiently aware what foibles he muſt chiefly encounter; what deluſions he muſt guard againſt; what occaſions he muſt ſhun; and what exerciſes will divert him moſt effectually from the vicious biaſs. So uſeful a piece of knowlege is not however to be expected from that inattention and oſcitancy, with which the generality ſurvey their own conduct and character, but muſt be the reſult of careful retroſpection into the hiſtory of one's paſt life, a thorough inſight of the caſe, and a fair and full regiſter of the principal and diſcriminating ſymptoms. So you ſee, Gentlemen, that the aphoriſm of the firſt great maſter of moral medicine is found to be ſtrictly true, *That the knowlege of one's ſelf is the firſt ſtep to wiſdom and health of mind.*

I do not pretend, ſaid Sophron, to make any criticiſms, either upon the theory of this ſo neceſſary an art, which our preſident has condeſcended to give us, or on the practice he has built upon it. Only I would obſerve, that the general maxim is peculiarly true in this delicate art, *viz.* 'That it is much eaſier 'to preſcribe the whole extent of rules than to exe-'cute the very leaſt part of them.' The moral conſtitution is a wonderfully tickliſh ſubject, and he muſt have a very tender, as well as maſterly hand, who undertakes the treatment of it. Our patient is generally ſo ſhy and ſqueamiſh, that he takes it as an affront to be thought ill at all, and therefor recoils againſt any regular and direct application to his

diſeaſe. For this reaſon, I reckon it one of the arcana of the art, and what requires the conduct of an expert practitioner, 'To ſeem to be doing ſomething elſe, or to be diverting and trifling with the patient, while yet you principally aim at correcting the vicious habit, and are in effect removing the diſtemper.' Thus your maſters have been always wonderfully cautious of letting their honeſt, but teſty patients, know what they are about, or what inciſions they intended to make. They firſt gilded the pill, and then eaſily perſuaded them to take it, rather as a ſweet-meat than phyſic If they wanted to expoſe a vice, or recommend a virtue, they told a tale, or amuſed them with a fable, that ſeemed to have no palpable reference to them, or their manners. Sometimes they drew a character, the contrary of that they wanted to condemn and cure; or placed ſtrong foils over-againſt thoſe qualities they were ſolicitous to introduce. Inſtead of reproving ſharply or in direct terms, they did it by an exaggerated panegyric or polite raillery. They well knew, that nature revolts againſt an open and down-right attack, and hates whatever carries the appearance of neceſſity or force. On this account your poets, allegoriſts, and ſtory-tellers, have been reckoned better phyſicians than your philoſophers, and other profeſſed maſters of the art. You remember the remark of an able critic, concerning Homer, *Qui quid ſit pulchrum, quid turpe, quid utile, quid non, plenius et melius Chryſippo et Crontore dicit.* They attacked the chief ſeat of the diſorder, the riotous imagination, and endeavoured to rectify falſe conceits of beauty and good; they ſtripped wealth, pomp, and grandeur, of their pageantry; expoſed the brutal form of pleaſure, with its dire attendants,

remorſe, infamy, and pain; painted the convulſions and complicated miſeries of irregular paſſions, often in their own character, and from what they felt by woful experience; and, by diſplaying in full luſtre the charms and ſweet influence of virtue in feigned or real examples, converted their pupil's admiration from mean objects, to the moſt amiable and majeſtic forms, of magnanimity, temperance, and public ſpirit. In ſhort, while they ſearched to the bottom of the wound, they ſeemed to be all the while laughing with their patients, and thus ſilently, and by ſap, undermined thoſe vices which they deſpairéd of deſtroying by ſtorm. Whereas philoſophy, as Hiero told us lately, is for curing us like a ſurgeon, by cruel inciſions, and even lopping off the affected parts; poetry does it as a friend, or agreeable companion, caſts us into a ſoft extacy or trance, raiſes delightful viſions, and after recreating and repairing our ſpirits with theſe, awakes us ſound and ſober. If at any time it ſtirs our paſſions, it is in order to calm and cleanſe them, even as the air is ſcoured of noxious vapours, and rendered at once wholeſome and ſerene, by being fanned with the winds. If it melts the heart, it is only to give it a greater conſiſtency and ſtrength. I ſhould think therefor the reading of poets, hiſtorians, writers of allegory, and in ſhort, all your painters of life, a very proper medicine or regimen, call it which you will, for diſtempered minds; and this coincides with the method recommended by Eugenio, that of gentle exerciſe and diverſion. I reckon it particularly uſeful in all chronicle caſes, as melancholy, diſcontent, diſappointed love, ill humour, envy, confirmed reſentment, and the like. For inſtead of nouriſhing the peccant matter, and allowing the active ſpirits time to prey upon the mind, it fans

them with ſoft gales, and by provoking a gentle ſweat, makes the ſullen humours to perſpire, which gives wonderful eaſe to the patient. By often repeating the doſe, the diſtemper will be at length ſubdued.

If the diſeaſe has been of long ſtanding, and the patient be too inſenſible to feel the gentler kind of applications, then the ſharper remedies of direct admonition, reproof, and correction, muſt be uſed. Suppoſe the patient labours under choler, pride, cunning, falſhood, or petulance, I would firſt of all endeavour to rally him out of them; then ſhew him the meanneſs of thoſe vices, by ſetting before him the like characters in others, that he may judge of them more coolly and impartially; and, if poſſible, catch him in a fit of them, in order to convince him how little they make him, and into what follies and misfortunes they betray him. Nor will it be amiſs ſometimes to let him feel a little contempt and ridicule, which are among the ſharpeſt medicines that can be applied to the cure, either of folly or vice. To inforce thoſe impreſſions, I would paint to him in proper colours the beauty of the contrary character and virtues; their ſuperiority with regard to pleaſure and ſelf-enjoyment; as well as the eſteem, good-will, and many other advantages they procure. For in general, characters taken from life, eſpecially within the knowlege of the patient, if ſtrongly marked, and ſet off with ſuitable examples of their effects in life, though they ſhould not work an immediate cure, will yet arreſt the mind in its courſe, and beget attention and foreſight, which are the firſt ſteps to it.

Study and philoſophy are ſovereign cures to ſome diſpoſitions. Accordingly they have long born the

title of the medicine of the mind. They contribute, at leaſt, to allay the heat of youth, to quell the fierce, and ſtrengthen the milder paſſions. How to conduct and uſe thoſe with moſt advantage, would perhaps be no uſeleſs enquiry; but I do not pretend to enter into it.

I ſhall only add one remark more, that as the health of the mind depends a good deal on that of the body, it muſt be of no ſmall conſequence to be very careful about the latter; in managing which, I reckon a temperate diet and regular exerciſe preferable to a thouſand rules and medicines: and perhaps the ſame regimen may be extended to the mind. For it is certain that nothing breeds and confirms mental diſorders more than inactivity. Therefor never let your patient, eſpecially the youthful one, want ſomething to do. Diverſify his exerciſes as much as poſſible; let one relieve another, give him companions ſuited to his age, genius, and taſte; raiſe an emulation among them by honours and rewards of the manly and rational kind; and you will ſtifle the ſeeds of diſeaſes, and preſerve his conſtitution ſound and clean. This natural and well proportioned exerciſe of the ſeveral faculties and powers of our nature, was recommended by Timaeus, Plato, and all the antient moral phyſicians, as at once the beſt antidote, and cure of moſt diſeaſes, and much preferable to outward heat, adventitious exerciſes, fomentations, or any purgative medicines whatever; being the very courſe which nature herſelf chuſes to preſerve and ſtrengthen the conſtitution. But as Eugenio and Hiero formerly ſet this matter in ſo full a light, I beg pardon for having ſaid ſo much upon it. And now I deſire we may hear our ſpiritual doctor's opinion concerning his own art.

A ſignificant look to Hiero, gave him to underſtand that he meant him; who, ſeeming ſomewhat ſurprized, and not well pleaſed with the compliment, ſaid;

I do not know why Sophron does me the honour of diſtinguiſhing me by ſo ſingular an epithet; and I confeſs it ſurpriſes me ſo much the more, becauſe, conſidering the ſubject we are upon, I ſeem to have done the leaſt of any of the company towards entitling me to be ranked in ſo honourable a claſs. Nay, he himſelf may with much more juſtice aſſume the title, ſince he has ſo very lately been acting in the character, and preſcribing in form for the cure of our ſpiritual diſorders. Indeed, were I qualified to act in ſo uſeful a ſtation, I ſhould glory in bearing the character; but I acknowlege myſelf a novice in the buſineſs, and can much more eaſily ſpy faults in the ordinary practice, than know how to correct them, or ſubſtitute a ſounder practice in their room. Ingenious rules have been given, and wholeſome preſcriptions propoſed by many, and juſt now by Philander and Sophron; but as Eugenio very juſtly obſerved, in another converſation, theſe do oftner amuſe or ſour the patient, than perſuade him to uſe them; they rather ſhew what is to be done, than direct the method of doing; and may recommend, but not inforce, the neceſſary regimen, much leſs aſſiſt the ſickly patient to enter upon it. We are told, that we muſt leave off old habits, and thoſe exerciſes which cuſtom hath conſpired with nature to render agreeable, and accuſtom ourſelves to new and contrary ones; — that we muſt check our favourite and predominant inclinations, quitting thoſe objects, occaſions, and circumſtances, that nouriſhed them; —

and incline nature as much as poſſible to a contrary direction: and, in order to all this, we are told,— that we muſt call our ideas of beauty and good, to a ſtrict account; — examine all appearances by the ſtandard of nature, or their tendency to promote our happineſs upon the whole; — ſeparate thoſe falſe appearances or illuſions, that have been unnaturally blended with true ones; and, in ſhort, — correct our ſovereign and practical taſte, or judgment, of what is good or ill, right or wrong These are excellent rules, and far be it from me to derogate either from their propriety or uſefulneſs to thoſe who can or will uſe them; but, with our preſident's good leave, I doubt they are intricate, as well as ſevere and laborious operations, and perhaps may ſuit men of an acute genius, or verſed in philoſophical enquiries, but hardly, I fear, the generality of mankind, who are immerſed in the cares and drudgery of life. How are they qualified to reconſider the hiſtory of their paſt life, to take an exact regiſter of the ſymptoms of their diſeaſe, of its cauſes and the different periods of its growth, and to remove it by a counter-proceſs? Beſides, how will you induce them to ſwallow ſuch bitter pills, and to pull out a right eye, or cut off a right-hand? The mind, which is ſuppoſed to be in a ſickly ſtate, is by that very condition indiſpoſed, and even averſe, to undergo a change, or ſubmit to an harſh remedy or inciſion. If cuſtom has rendered that ſtate, in ſome meaſure, tolerable and eaſy, it becomes ſtill more difficult to engage them to ſet about a cure, and often, which is not the leaſt part of the difficulty, it is almoſt impracticable to convince them that they need one. The paſſions, eſpecially ſuch as by in-

dulgence are become habitual, do, as formerly obſerved, juſtify themſelves, and according to the pitch to which they are ſtrained, produce either a delirium, in which the patient, fancying himſelf to be well, ſpurns all controul, or a lethargy, in which, tho' he knows himſelf to be ill, yet thro' the total relaxation of the powers of action, he can, or will contribute, nothing to his own recovery. In the former caſe what ſhall compoſe the mind to ſobriety of thought, or quell the frenzy and tumults of paſſion? In the latter, what regimen can repair the ſhattered powers, and give vigour and firmneſs to the nerves of reſolution? To recommend company or diverſions as a cure, ſeems to me like bringing a mad-man upon the ſtage, or one who has a palſy, to an entertainment of muſic and dancing. Theſe may divert the paſſions, or blunt their edge for a while, but will hardly correct or refine them; they may amuſe and diſſipate, but not collect and fix the thoughts; they may ſilence, but cannot baniſh, cares; they may prevent the eruption of ill-humours, but will not expel them from the mind. And often thoſe very remedies, unleſs they are well choſen, which is perhaps more the effect of good fortune, than judgment, ſerve to inflame the diſtemper, and render it more incurable. Study and books are cures, which few have a turn or abilities, and fewer a fortune to apply. Beſides, they require an eaſy and diſengaged poſture of mind to uſe them with advantage; but this is hardly attainable, while that is under the immediate dominion of any paſſion. Exerciſes and recreations cannot be uſed in many caſes, in confinement, bodily diſtempers, or narrow circumſtances; or, though they could, yet are they ſuited only to very

few complaints, eſpecially of the mental kind; and even theſe they rather alleviate, and ſkin over, than effectually cure.

What then is to be done, and to what hand muſt we have recourſe for the recovery of diſeaſed minds? If they are let alone, they will probably, according to the uſual courſe of nature, grow worſe. If we tamper with them unſkilfully, we ſhall certainly do more harm than good. How do we act in parallel caſes, that concern our outward conſtitution? Do not we apply to ſome able phyſician, whom we ſuppoſe well acquainted, or capable of being ſo, with our conſtitution, and refer ourſelves entirely to his advice and conduct? If, in like manner, any grief or uneaſineſs ſeizes our minds, do not we repair to a friend, if we have one, communicate our caſe to him, and by ſo doing both diminiſh our grief, and gain a freſh acceſſion of ſtrength, joy, and courage? In general, it ſeems to be one of the laws of our nature and condition, 'that the mind is more vigorous, 'more active, and perfect, in an united or ſocial, 'than in a ſingle and ſolitary ſtate.' Accordingly we find, that when we act in concert with another, of whoſe honour and ability we are fully perſuaded, or when we are united, if I may ſo ſpeak, with a friend, one who really deſerves the name, and in whom we confide, without reſerve, we then act with an united and conſequently a double vigour, both in forming and executing our reſolutions. This I take to be the critical ſeaſon, or ſtate, call it which you will, mentioned by Philander in his practice, in which the mind is beſt diſpoſed, to admit a change, moſt eaſily impreſſed, moſt acute in all its feelings, and moſt intenſe in paſſion as well as action. For the friendly preſence and energy calls forth the conceal-

ed virtues of the mind, enlarges its powers in a compound proportion, ſo that it thinks, moves, and acts, with a ſpirit of vigour, not only unfelt, but impoſſible at another time. Now, if we can find ſuch a friend, whom we may freely admit to a participation of all our feelings and affections, and whoſe preſence and reciprocal influence we may freely enjoy; one, in ſhort, who is thoroughly acquainted with our conſtitution, and will co-operate with us in its recovery, I do not know any thing more efficacious to purify the mind, to rectify and calm its paſſions, or to ſtrengthen its decayed powers. If any ſhould alledge the difficulty of finding ſuch a friend, or that this may poſſibly be one of the peculiar unhappineſſes of one's ſituation; I anſwer, that no condition of life, how unhappy ſoever, can totally ſeclude us from ſuch aſſiſtance, unleſs we are evidently wanting to ourſelves, either in ordinary prudence to diſcern and chuſe a friend ſo qualified, or in ſincerity and fairneſs of heart, to uſe him will when found: — I mean, a friend to whom we may impart ourſelves without danger or reſerve, whoſe company we may enjoy whenever we pleaſe, upon whoſe fidelity we may entirely depend, who knows our conſtitution intimately, and can aſſiſt us in the character of a phyſician, as well as a friend. Where then is ſuch a character to be found? He is not far from any one of us, nor of difficult acceſs to any well-diſpoſed mind, being within us, and moſt intimate to our natures, forward to commence the moſt endearing acquaintance with us, and whoſe friendſhip may be purchaſed on the eaſieſt terms.

After ſuch a deſcription, none of you, Gentlemen, can be at a loſs to gueſs whom I mean, ſince he can be no other, no leſs a perſon than the *Friend of men*

and *Lover of ſouls*, the great and good FATHER of US ALL, that beſt of friends, and kindeſt of parents; and to ſay all in one word, becauſe I can ſay nothing greater, GOD, the *God of love*, *Love itſelf*.

It is to this adorable and lovely being that I would raiſe my own mind, and the minds of thoſe I moſt dearly love, for relief, in the moſt inveterate illneſſes, and in circumſtances of the moſt peculiar and tranſcendent diſtreſs. It is to cultivate ſo ſublime a friendſhip, and to employ ſuch a mighty phyſician for our recovery, that I would provoke your ambition and mine; becauſe I know nothing in the whole compaſs of nature, ſhort of this, that is, or will be of ſovereign efficacy to repair a disjointed conſtitution, and re-inſtate the ſoul in perfect liberty, which is perfect happineſs.

This all penetrating, all-reforming Mind is ever carrying on the great deſign of the reſtoration of ſouls to purity and perfection, and acting in the character of their phyſician; while blind mortals aſcribe thoſe ſecret effects to the operations of nature, which are owing to the inviſible energy of the God of nature. Thoſe home-felt pains and agonies of ſhame, remorſe, ſelf-abhorrence, which ſpring from vice, are the ſecret admonitions of the ſupreme Phyſician, that we are in a diſtempered ſtate. The conſtant ſtruggles of ſoul to be free, the natural efforts to eject the malignant evil that lurks in the vitals; the frequent aſperſions after a re-union with the parent of life and happineſs, and thoſe tranſient flaſhes of good reſolution, of pious joy and hope, that ſometimes dart through the mind in its calmer hours, ſeem to be the powerful energies of the Almighty Operator, prediſpoſing the patient for a cure. The ſhocks, to which the outward conſtitution is obnoxious, whe-

ther from diſorders of our own procuring, or from unavoidable accidents, are they not often wholeſome, though bitter medicines, adapted to purge off fouler diſtempers within? Do not poverty, diſgrace, and other calamities, ſerve the ſame purpoſe as amputations, to cut off the grangrened parts, or as a neceſſary regimen to preſerve and fortify a ſickly conſtitution? By theſe, and many other gracious ways, taken notice of by ſome of you, Gentlemen, on former occaſions, is the phyſician of nature carrying on our recovery, unperceived by us, and often againſt the ſtrong bent of our inclinations. For we are very refractory patients, and cannot bear any operation that grates upon our pride, or our indolence.

But it is not chiefly in thoſe ordinary and univerſal methods of cure that I mean we ſhould employ the ſovereign phyſician; nor is it enough that we are only his patients by neceſſity of nature, or that we do not counter-act his kind intentions. I want we ſhould become voluntary patients to him, and cultivate a nearer friendſhip with him; that by co-operating with him, we may feel more intimate and elaborate touches of his healing art, and, in ſo doing, advance by a quicker pace towards a complete recovery. But, alas! who will convince us that we have need of this divine phyſician, or perſuade us to apply to him for his ſovereign medicines! I ſay, who can convince us that we are ill, that we labour under any moral diſorder? For this ſeems to be in the firſt place neceſſary, before we can reap any benefit from the divine art.

——O but man! proud man!
Dreſt in a little brief authority;
Moſt ignorant of what he's moſt aſſured,
His glaſſy eſſence: ——————

diſdains to be thought ill, while death itſelf lurks in his conſtitution, and is ready to invade his vitals. Our pride revolts againſt the title of patient, nor will we even deign to ſtoop to the healing hand of him that made us. This, indeed, unſubdued, renders every inward ailment mortal, and muſt baffle all art, whether human or divine. Therefor, *Self-knowlege* was the firſt and fundamental preſcription of that eminent moral practitioner, mentioned by Philander; but this knowlege, however it ſeems to be, muſt, I doubt, be heaven-taught, deſcending, like every other good gift, from the Father of lights. This is the genuine parent or nurſe of Humility, that radical or previous virtue, which is to ſerve as the foundation to every other virtue, by putting us in the proper temper and poſture of patients, in order to our experiencing the art of the ſupreme phyſician. Now, I will be bold to ſay, and you have leave to count me as much an enthuſiaſt as you will, that this prime and fundamental grace is only to be learned under the immediate tuition and influence of the great parent and phyſician of nature, by being much in his preſence, before whom the moon ſhineth not, and in whoſe ſight the heavens are not pure; and by frequently repairing to the ſchool of the lowly Jeſus, in whom this grace ſhone with unaffected and ineffable luſtre. The preſence of God, like that of the ſun, will eclipſe every leſſer light; and the emanations of his glory, thoroughly felt and realized by us, will caſt ſuch a mantle over the imaginary perfections of the creature, as to hide pride from his eyes, and by diſcovering its deformities, lay him proſtrate and ſubmiſſive, at the feet of his almighty phyſician.

It is he who is the Father of lights; therefor by

applying to him, and laying ourſelves open to his divine illuminations, the intellectual eye is purged from thoſe groſſer miſts which ariſe from ſenſe, and perpetual intercourſe with material objects. By viewing them in the medium of divinity (if I may uſe the expreſſion) and by conſidering how they muſt appear in his eye, who weighs things, in an even balance, and by whoſe judgment our choice and conduct muſt be approved or condemned, the true images and moment of mortal and immortal things will be reflected fair and full upon the mind, and in the proper point of view; neither too much magnified by nearneſs, nor too much leſſened by diſtance; and without thoſe gaudy colours, which give a falſe luſtre to one, or that diſtraction of interfering objects, which dims the ſplendor of the other. Thus pleaſure, power, wealth, fame, and thoſe other glaring objects that dazzle or delight mankind, being viewed in reference to our connexion with him, and dependence upon him, as the great ſource of power, honour, and happineſs, and the ſupreme Judge, to whom we muſt be accountable for the uſe of them; theſe, I ſay, will appear in their genuine ſhapes and proportions; their value will be exactly aſcertained, and we ſhall not be apt to be impoſed upon by thoſe falſe and foreign mixtures, which often blending with them, heighten them beyond their juſt ſize, and give them all that additional power to charm and intoxicate mankind. Our ideas of the more mixed and complicated forms of beauty and good, will become juſter and more refined, the more we converſe and grow familiar with their original parent; and conſequently we ſhall become leſs obnoxious to thoſe tranſporting paſſions and partial attachments, which ariſe from ſetting too high a value upon inferior beauties. For an object

of ſuch unrivalled excellence as the Deity, truly apprehended and reliſhed, by the intellectual and moral powers, will ſo dilate and fill the mind, that the admiration of your fellow mortals, whoſe characters are, at beſt, ſufficiently mixed, and ſhaded with defects, muſt be conſiderably abated, and thoſe paſſions which are founded upon it, be proportionably cooled.

And, indeed, conſidering the reſtleſs activity of the human mind, and that boundleſs ſtrain of admiration and paſſion of which it is capable, no imperfect beauty or limited mixed good ſeems to be an adequate object to either; for the experience of any defect, or blemiſh, except where they appear beauties, makes the mind recoil from the object, in which it finds either, with a certain diſguſt upon itſelf, and hurries it out with an inſatiable ardour in queſt of ſomething more perfect and ſatisfying; ſo that a perfect beauty, and inexhauſted good, can only be proportioned to the human deſires and feelings. I ſhall ſuppoſe then, that we are favoured with the moſt happy and triumphant courſe of fortune, that we are arrived to the higheſt pinnacle of power and honour, ſurrounded with affluence, and poſſeſſed of the moſt deſerving object, with whom we have formed the ſweeteſt attachment for life. And then I would aſk the queſtion, Is this ſtate, deſireable as it appears, commenſurate to the wiſhes and wants of an heaven-born mind? No, ſure. For if, while it is attracted only by theſe leſſer magnets, or partial goods, it is ſeparated from the ſupreme load-ſtone of ſouls, it will fluctuate in endleſs uncertainty, and be whirled round by a perpetual ſucceſſion of craving and unſatisfied paſſions, without true ſerenity or repoſe. But if, after it has

for ſome time been attracted by thoſe inferiour load-ſtones, it draws to the parent of love, and unites with him, then will its giddy motions ceaſe, and being ſuſpended on the true, the only centre of ſouls, it will ſtand ſelf-collected and ſelf-poiſed, becauſe God-balanced, and ſo will continue in that unifrrm and invariable motion round its centre, in which its ſupreme felicity conſiſts.

When the ſoul comes once under a conſciouſneſs of its own weakneſs, and the defectiveneſs of human excellency and good, to put it under the guidance of eternal reaſon, and to cleave with an undiſſembled ardor of heart, to the original of all beauty, I think it is then in a fair way not only to clear the great channels of life of every fouler paſſion, but to ſcour the conſtitution of the mind from the moſt latent and moſt refined ſtains of corruption. For the almighty Artiſt of our frame knows it thoroughly, what diſeaſes it labours under, what cures are moſt adapted to theſe, and how to apply them, ſo as to make the patient ſubmit moſt cheerfully to his healing hand. By thus acting in conjunction with the ſupreme Phyſician, the creature partakes of the fulneſs and perfection of God; reaſon expands itſelf almoſt beyond the ſphere of humanity; the feeble reſolutions of nature are ſupported by a divine energy, and the new born virtue of the child of heaven, panting for liberty and perfection, ſtrains every nerve, and breathes with immortal vigour. No inſtrument is too diſſonant for his artful hand to tune, no paſſion ſo ſtrained or jarring, which this harmonizer of minds cannot wind up to its right pitch, and unite in perfect harmony with the others. And ſo ſweetly can he play upon thoſe inſtruments of his own mak-

ing, and tune their jarring powers to action, that, whereas formerly they obſtructed each other, and marred the whole tenour of life, now he calls from thence ſuch ſublime and harmonious airs of virtue, as raviſh the attentive ear beyond the power of words, and fill the inſtruments themſelves with joy that can only be conceived by being felt.

It is not a leſs true obſervation for being common, 'That we take after the manners of thoſe we 'converſe with; and according to the greatneſs and 'dignity of any object about which the mind is em-'ployed, its powers acquire a proportionable enlarg-'ment and grandeur.' If we converſe only with mortals like ourſelves, clothed with manifold imperfections and follies, our minds will be proportionably elevated or depreſſed, according to their genius and manners; but can never riſe to the tranſcendent heights of virtue. But the nearer they advance to God, and the more they converſe with him, the more vaſt and comprehenſive they become. Right apprehenſions, or rather feelings, of his perfections, eclipſe thoſe beauties, and make thoſe grandeurs ſink, which formerly attracted our eſteem, and engroſſed our paſſion. While we are cooped up within the ſcantineſs of our own being, and fondly gaze upon our own perfections, whether real or imaginary, we are apt to be ſwelled with ſelf-conceit, and almoſt to adore that little idol Self; but upon a nearer view of the Divinity, we are ſtruck with an awful ſenſe of our own meanneſs; pride hides its face in his preſence; thoſe diminutive perfections fade away before ſuch ſuperior glory; and the mind, by thus ſinking into a juſt ſenſe of its own comparative littleneſs and inſignificancy, becomes truly great and God-like. While we were loſt in the narrow circle of human

cares and wants, whether perſonal or domeſtic, we were ſunk in ſelfiſhneſs and ſolitude, and toſt from one ſcene of vanity and folly to another; but when we aſcend to the height of intercourſe with the Parent of love, that ſelfiſhneſs opens, and ſpreads out into an ampleneſs and generoſity of ſoul; our views extend themſelves beyond the horizon of time and ſenſe, and graſp objects that are inviſible and immortal; our thoughts become ſerene and free; and our affections acquire a ſtability and grandeur ſuited to the dignity of the things with which they are converſant. We attain to a fellow-feeling of the divine goodneſs, and like its almighty Parent, delight in diffuſing it abroad without partiality or envy. In ſhort, to name no more inſtances, while the mind is divorced from the ſovereign reaſon and the ſovereign good, it endeavours to act independently of God, and ſpurning the dominion of reaſon, is carried away by the blind impulſe of appetite and paſſion, which govern by turns, and make the man the ſport of every accident; ſo that he becomes creeping and dejected in adverſity, elated and inſolent in proſperity, always at variance with himſelf, ſullen and impotent in paſſion to others. But let him be once united to the ſovereign beauty, and have his will moulded into a compliance with eternal wiſdom and love; then being faſtened by a ſweet, but indiſſoluble chain of dependence to the immoveable centre of ſouls, the giddy and reeling motions of paſſion and ſelf-will gradually ceaſe; reaſon aſſumes its natural empire over the inferiour powers, he is guarded from without, and ſerene within, looking down with a noble magnanimity on the ſmiles and frowns of men and things, and is ever conſiſtent with himſelf, amidſt the varying ſcenes of life.

I do not aſſert, that in this imperfect ſtate, theſe noble heights of virtue will be generally attained even by the beſt men, who have ſtill their foibles and paſſions; but in proportion to the ſtrength and influence of the religious principle; and the nearneſs of our intercourſe with God, theſe effects will be more or leſs felt. Thus *Religion*, which is the offspring of *Light*, and the parent and nurſe of *Liberty* and *Self-dominion*, will baniſh the ſons of darkneſs and violence, thoſe rapacious luſts and paſſions, which detained us in an ignoble ſervitude, and while it creates us freemen of heaven, will make us heirs of all its health and vigour. Or, as one beautifully expreſſes himſelf, 'It is like that *balſamum vitæ*, 'which, being once conveyed into the ſoul, awakens 'and enlivens it, and makes it amount ſtrongly up-'wards towards heaven; and ſo uniting the ſoul to 'God, the centre of life and ſtrength, it renders it 'undaunted and invincible.'

What ſoul, that has any the leaſt ſpark of ambition in it, ſaid Conſtant, would not fondly aſpire after ſo exalted a correſpondence and union as our friend recommends? But, alas! who of the ordinary race of mortals can ſoar ſo high as to reach the ſphere of ſuch converſe, or raiſe to himſelf, when when he has need of him, ſuch a generous and divine companion? It muſt require much previous pains to prepare and fit the mind for the admiſſion and reception of ſo adorable a gueſt. Much abſtraction from ſenſe and the world, and great contemplation and ſelf-recollection, ſeem to be indiſpenſibly neceſſary; but how few are qualified for ſuch difficult exerciſes?

I know it is commonly thought, ſubjoined Hiero, that the difficulty of this divine intercourſe and

friendſhip is proportionably greater, as it is more refined and ſublime than any other. This, I apprehend, is far from being the caſe, unleſs we act our parts here with leſs diſcretion than in the ordinary affairs of life. If we will but lay our minds open to his approaches, the Father of ſpirits will make the firſt advances towards us; nay, if we do not wilfully ſhut him out, or drive him away, he will become familiar to us, and transfuſe into us a life and vigour, that will raiſe us above ourſelves, and penetrate the moſt hidden receſſes of our minds; for he dwells within us, and is the enlivener and very ſoul of our ſouls. He has all the tenderneſs, without any of the weakneſs of a father, and remembers that we are duſt. Even while we dread or ſlight his preſence, he hovers round us, and ſpreads over us the wings of his infinite love, watching the firſt riſings of deſire, and ready to hatch the feeble wiſh, and raiſe the tender ſigh towards heaven, to maſculine vigour and perfection. Nay, he is forward to prevent our cravings, and to out-run our keeneſt deſires and hopes. Therefor, a returning and favourite ſon are with him equivalent terms. He glories in being mighty to ſave, and unwilling to deſtroy. This is the faireſt flower in all his garland of love. All his creatures proclaim it aloud. All his ways atteſt it with united voice. Our religion every where confirms it in the moſt endearing manner, ſhewing, that our God wounds only to heal, and corrects unwillingly, and only to ſave. The mild and God-like author of it always draws him in this lovely attitude of *fatherly goodneſs, eſſential, univerſal, and perfect love*, without ſpot or ſhadow of change. This renders his wiſdom and power

more amiable, without being leſs awful, tempers his juſtice, conſecrates the whole of his character, and renders him truly adorable. And to encourage us to believe this engaging repreſentation, he ſhone forth to us on earth an expreſſive image of what his father is in heaven. Introduced by him into the divine preſence, and reconciled to our offended parent by his all-powerful Mediation, we are no longer ſtrangers or aliens, but call him father in a peculiar and endearing ſenſe; we become one with him in will and affection; then does the divinity flow in upon us, the malignant poiſon of ſin is expelled our vitals, and our kind Phyſician pours in the mildeſt infuſions of peace and love; then do we breathe the air of heaven, the very genius of liberty; and to ſay all that needs to be ſaid in a very little compaſs, we live the life of God. Thrice happy ſtate, to diſcharge every thought, and lay every paſſion a-ſleep in the boſom of ſuch a friend! To be allied and united to the ſovereign beauty, and loſt in the fulneſs and fruition of the ſovereign good!

Thoſe other methods formerly mentioned ſeem only to be partial cures,—adapted to ſome conſtitutions,— to be uſed on certain occaſions only— and after all, uncertain in their efficacy. But religion is a ſovereign and univerſal ſpecific — adapted to every temperament, and to all caſes,— proper in every ſeaſon,—certain in its effects,— and laſting too — the richeſt cordial, and ſweeteſt balm of life. Attachment to the world is deadened by a ſenſibility of the vital preſence of God. A ſenſual and voluptuous turn is refined and ſublimated by thoſe ſuperior pleaſures, which ſpring from intercourſe with the fountain of love. The vain ambitious mind, animated by his auguſt preſence, tramples on the little tinſel

ornaments of pomp and power, and triumphs in the fairer honours of the divine approbation and love. In fine, by maintaining a correſpondence with the Deity, the mind not only wears away its own ſtains and defects, but gradually brightens up into the image of him who made it. In the warm beams of divine friendſhip, the hard-hearted are melted into pity and tenderneſs; the ill-natured humanized; the proud humbled; the melancholic cheered; the timorous emboldened; the ſordid elevated and enlarged; and the ſtubborn ſinner turned into the tractable, ingenuous, ſimple-hearted Chriſtian.

The company, ſaid Eugenio, is not a little indebted to Hiero for the wonderful ſpecific he has propoſed; but I wiſh it be not liable to the ſame inconveniencies which he objected to the other methods of cure propoſed; particularly, that it is only ſome patients of a more refined and ſpeculative turn, who can uſe it. It ſeems, at leaſt, to be very remote from ſenſe, as Conſtant hath juſt now inſinuated; little obvious to thoſe who are much converſant in the world, and engaged in the cares and buſineſs of life; requiring much leiſure to find it, and great reflection and delicacy to apply it ſucceſsfully. Where then ſhall we find this ſpecific? How ſhall we form and cultivate this divine friendſhip, which is to produce ſuch marvellous effects?

To this Hiero replied, with a ſerene aſpect, that ſeemed to brighten at Eugenio's queſtion. O my friend! If you are, in good earneſt, in queſt of this admirable medicine, and are truly anxious to commence this ſtrict friendſhip and endearing connexion, with the great Phyſician of nature, you are in an hopeful way, and need not ſtart at any ſeeming difficulties. It is one of the excellencies of this

ſpecific, that it does not depend ſo much on a great underſtanding as a good heart, to find and uſe it. Nor does this benevolent Phyſician deſire ſo much of his patients, the curious reſearch and refinement of a man either in thought or action, as the ſimplicity and pliableneſs of a child. But notwithſtanding, we cannot ſuppoſe, that it requires ſome attention and previous art to enter into human friendſhips, and yet no diſcipline or preparation at all to begin and carry on the ſublimeſt of all attachments. Something muſt undoubtedly be done, and one poſture or ſtate of mind is more proper than another to form this divine union.

Let me only aſk, Eugenio, after what manner we behave in the caſe of ordinary friendſhip. Do not we often withdraw from the undiſtinguiſhed croud, to enjoy our friend's company, — lay aſide other cares and buſineſs to exchange with him every friendly ſentiment, and to give vent to thoſe tender effuſions of eſteem and love which his preſence or character inſpires? Do not we delight in often calling his image to view, and dwelling on thoſe qualities which endear him to us — depend upon him with an abſolute confidence, and tenderly ſympathize with him in all fortunes? And above all, are we not willing to ſacrifice all ſelfiſh and private affections to the love of our friend, and ready to ſurrender our fortune, intereſt, reputation, and even life itſelf, to pleaſe or ſerve him? Thus is human friendſhip maintained; and ſhall we be leſs fervent with regard to that which is divine? A correſpondence with heaven cannot be formed or maintained without a little ſequeſtration of ſoul, or abſtraction from the world. For while the mind is diſtracted with care, or flutters from one ſcene of pleaſure or buſi-

neſs to another, it cannot mount aloft to heaven, or ſpread its plumes in that clear and calm region of divine love.

It is not in the buſy croud, the hollow murmur of a drawing-room, nor amidſt the din of company and diverſions, that the ſtill, but powerful voice of God is heard. — No: it is in the depth of retirement, the ſilence of thought and paſſion, that this inſpiring preſence ſteals upon the mind, and whiſpers a language which the heart may hear, but the tongue cannot expreſs.—Nor is it in the cloſet alone, that his almighty voice is heard, but in the open air, the fields, amidſt the trees of God, and the general chorus of the creation. He may be heard and ſeen, I had almoſt ſaid felt, every where, unleſs we wilfully exclude him. For, as it is emphatically expreſſed in language that is very beautiful, but too often ill underſtood, "in him we live, move, and have our "being." But in order to realize this vital preſence, and to gain an habit of attention to its ſoft and ſublime inſpirations, I would not ſo much adviſe tedious and formal addreſſes, whether with, or without, a manual, though ever ſo well digeſted, as frequent and ſprightly ejaculations, even in the midſt of ſtudy and buſineſs, ſhort and often returning invocations of him who dwells with the humble in heart. Such generous ſallies out of ourſelves, and ſuch daring flights towards heaven from this priſon of mortality, will wonderfully diſengage and elevate the mind above mortal things, nouriſh and feed the divine Spirit, and prepare for that heavenly temper and conduct, which are ſo ſignificantly expreſſed by walking with God. When we want to indulge ourſelves in more ſolemn acts of devotion, it will be of great advantage to peruſe thoſe devout exerciſes and ſublime hymns,

that are contained in the ſacred writings, which far exceed any thing of uninſpired compoſition, till we catch the exalted ſpirit they breathe, and feel *our hearts burn within us*. It may be of no ſmall uſe to us, on ſuch occaſions, to enlighten and warm our ſouls with the pious and amiable compoſitions of the truly primitive biſhop of Cambray; the manly and exalted writings of Cudworth, Smith, and Whichcot; the ſweet and ſimple ſentiments of Patrick, Worthington, and Leighton; or thoſe noble worthies and moraliſts of antient times, who held converſe with God, while they inſtructed men. When we are touched by the flame of thoſe heroic ſpirits, and feel the noble contagion of ſentiment and paſſion which they ſpread, our minds will naturally aſcend to the common centre of their light and heat, and burſt forth in heaven-taught ſtrains of piety and adoration. — But before we can return to heaven, we muſt firſt return to ourſelves; and be ſequeſtred from all meaner intercourſe, before we can blend and mingle with the inviſible God, the ſacred fountain of light and life. We muſt detach ourſelves not only from the groſſer pleaſures, but the more refined ones, which gives us ſuch a ſenſibility of taſte, with regard to the world. How innocent ſoever the pleaſures of valuable ſociety are, when indulged within certain bounds, yet if too much ſought, they greatly diſſipate the mind, and retard its motions towards the true centre of immortal ſpirits. Therefor frequent abſtinence, whether more ſtated or occaſional, from this and other innocent enjoyments, is neceſſary to concentre the thoughts, and make them return within the natural ſphere of their attraction. But after the mind is thus returned home from its giddy excurſions, it muſt not, as the Stoics

adviſed, wrap itſelf up in its own puny virtue, refined as it is, and gaze with a fond eye upon its own ſcanty excellencies; but, loſing ſight of itſelf, it muſt, as it were, ingulph and imboſom itſelf in God: and this, I apprehend, is chiefly done, by laying, with the utmoſt ſilence and ſubmiſſion, the whole heart and ſoul open to the illapſes and irradiations of the Divinity, waiting, in deep and ſtill ſuſpence, the approaches of his awful preſence; dwelling upon his perfections with that inward recollection, till his preſence become real, and his vital energy be felt by us; and unloading every thought and deſire in his boſom, as a child in the boſom of its father. If no groſs object interfere from without, nor any fumes ariſe from the diſtempered fancy, or corrupt heart within, to cloud the rays of his unſtained glory, if pride of thought, and wantonneſs of paſſion do not interpoſe, the *God of love*, than whom a fairer object of contemplation never ſhone upon the intellectual eye, will enter in, and take poſſeſſion, and while he charms, will illumine the eye of the mind, and penetrate its inmoſt powers with ineffable light and love. Frequent converſe with one, in whom all things are combined that can attract our veneration, or enflame our love, will, nay, it muſt, by the influence of an inviſible ſympathy, reſtore the harmony and vital ſpring of our intellectual and moral powers, and render every ſcene and circumſtance of life tolerable, if not eaſy.

It will certainly prepare us better, for this higher intercourſe, to give free ſcope, as often as our circumſtances will admit, to the exerciſe of the kind and humane affections. If our hearts are ſhut up to a ſenſe of the wants and miſeries of others, they can never be open to the warm beams of human,

much leſs of divine friendſhip. There are a thouſand ways which an active goodneſs will find, or contrive, to pleaſe or bleſs others. Goodneſs is the moſt inventive and prying thing that can be; when I ſay prying, I do not mean into the weakneſſes, but the wants of others, opening its hand liberally, and ſpreading light and comfort in the dark abodes of ſorrow; and by this God-like exerciſe, it forms the ſoul for taſting the high joys of divine friendſhip. Surely, Gentlemen, I need not uſe many arguments to induce you to cultivate ſuch an exalted commerce, nor enter into a long detail how it will enable any, or all of us, to ſupport ſolitude with dignity and eaſe, and make us enjoy company with double pleaſure and advantage. The preſence of God ſtrongly believed, or rather felt, will gild the heavens and the earth with additional rays, and give new beauties to the fields, the woods, the rivers; it will even make the barren deſert ſmile. Adverſity will loſe the terror of its appearance, and perhaps brighten up into ſcenes of ſerenity and joy. Proſperity will ſhine with a milder and more healing influence, derived from this all-inſpiring preſence. The ways of heaven will then appear, what they are, perfectly fair and amiable; and we ſhall be able to accompany its darkeſt ſteps, not only with ſilence, but a calm veneration. All nature will ſeem to be in league, and all the creatures of God at peace with us. Books, friends, life, our very being, will be reliſhed by us in an exalted degree.— To this ſovereign Preſence, and almighty Phyſician, I commend you and myſelf, and heartily pray that we may be all initiated in the myſteries of this *divine Friendſhip*.

THE END.

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